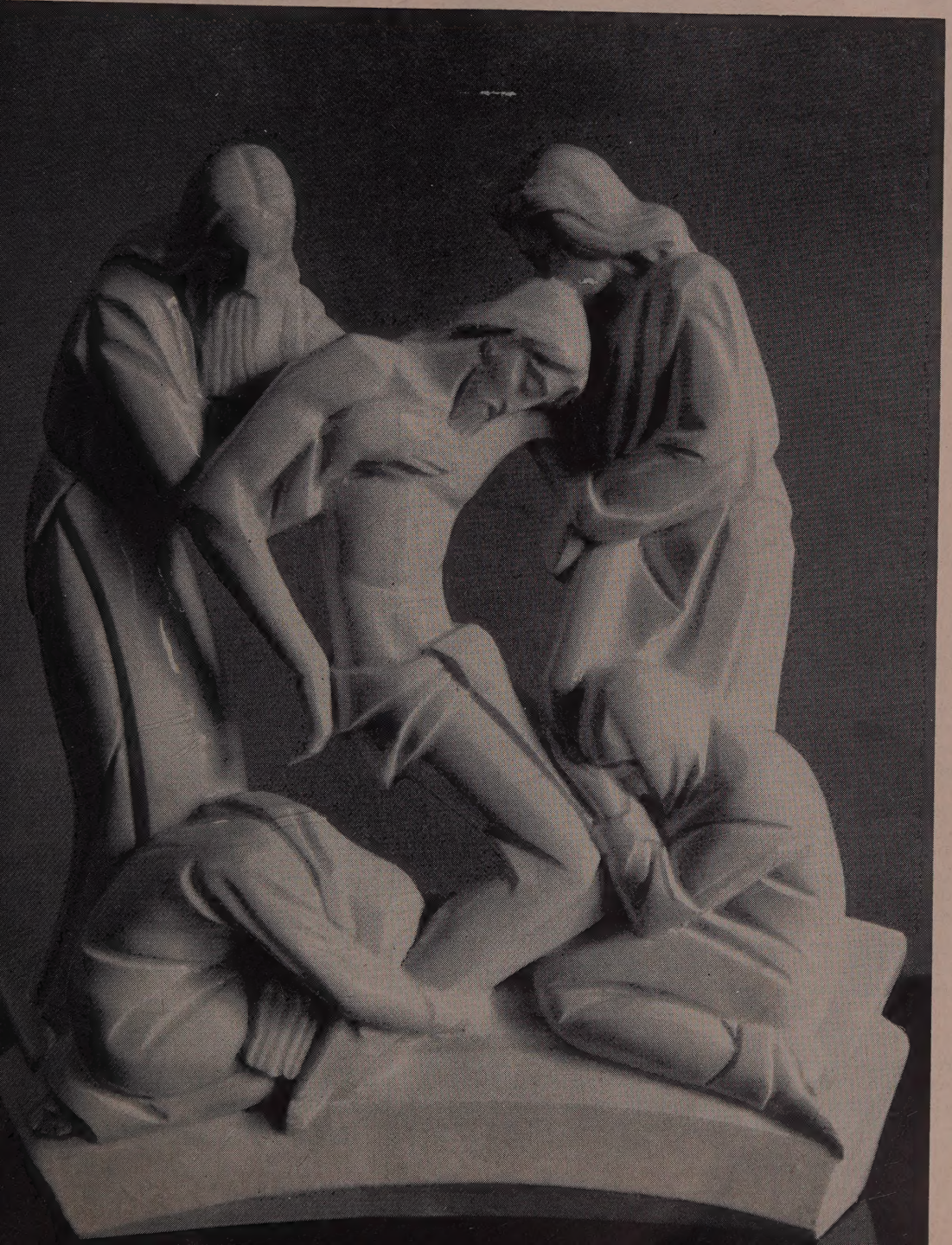
The Living CHURCH

CH DIVINITY SCHOOL
OF THE PACIFIC
2451 RIDGE ROAD
BERKELEY CALIF
A LC8 A

CHURCH DIVINITY SCHOOL
of the
PACIFIC
LIBRARY

January 12, 1958

25 cents



Parish Administration Number

An example of modern art is this sculpture in porcelain: "Deposition from Cross" by Gleb Derujinsky — See Page 12

Photo: Peter A. Juley & Son

"James W. Kennedy"

A Profile by Carroll E. Simcox

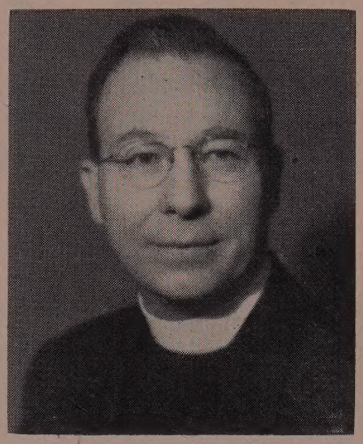
WHAT is the one word to sum up Dr. James W. Kennedy as a man? Having come to know him, as well as to know about him, I have decided that no one word will do. Three words crowd to the front as rival candidates: energy, versatility, and amiability.

I first saw Jim Kennedy at close range when he and I were attending a conference at which a "role-play" was staged. This distinguished middle-aged cleric played the part of a teen-age girl in a teen-age sulk against her father. His performance was distinctly professional, while the rest of us merely "hammed up" our parts. I did some research, and discovered that among the many things he did before entering the Ministry was to work in "little theater" drama. He hadn't lost the touch.

Dr. Kennedy is full of such surprises. As a young man he started out to be an electrical engineer, at Texas A. and M. Knowing such a detail about him you are inclined to say, "He must be all math and physics in his head." Men of that sort usually have no music in their souls. But young Jim Kennedy was once all set to come from his native Texas to New York City to study organ under Pietro Yon, and he was to sing in the choir at St. Patrick's Cathedral to support himself. Dramatics, electrical engineering, music: versatile is the young man who can make a career of any of those three. But, by the grace of God, his career was to be something else.

Here was a Texas boy of varied talents, a Southern Baptist by religion, and you naturally wonder what brought him into the Episcopal priesthood. Certainly he did not come by the familiar route of the lad who haunts the sacristy and never dreams of anything else. It all began when he was helping with the music and recreational work in an Episcopal mission for orphans in Dallas. There he caught a vision of the world's need. He wanted more than anything else to help people, and he came to see that he could best do this through the Episcopal Ministry. Now, a priest has other things to do than to help people; but he does have that, and Dr. Kennedy has never lost that compassionate drive. His theory and practice of the Ministry has much of the Good Samaritan in it.

He is Rector of the large metropolitan Church of the Ascension in New York, and that is a full-time job for any man. But



JAMES W. KENNEDY

Dr. Kennedy does several full-time jobs, with eminent distinction: and still finds time to enjoy life, to be genial, and even to play a little golf. He once shot a 44. (Editor's note: 9 holes, not 18.) To itemize all his past and present offices in the Church would exhaust all our space. You can find all that in *Who's Who* or *The Clerical Directory*. He is known to the larger ecumenical world as the Secretary of the Church's Joint Commission on Ecumenical Relations, and he has been one of our leaders in the Ecumenical Movement.

But he has never lost sight of the primary ministry and mission of the priest, which is to the flock committed to his charge. When I asked him what was his leading hope and passion in his cure of souls, he answered without hesitation: "To make intelligible to people the great truths of the Faith."

One of his many major concerns and occupations is the writing of devotional literature which can be understanded of the people. He has written numerous books and innumerable pamphlets, such as the *Forward* booklets.

As I went over his career and his present range of labor with him I asked in bewilderment: "How on earth do you keep up?" He answered that he rises at 5 A.M. for a time of quiet and meditation. Without this he could not live. This man of "Baptist zeal and Texas breeze" lives from a great depth of being. When he tells us how to live from the depth on the heights he speaks with first-hand authority.

Note: The Rev. James W. Kennedy is the author of **HOLY ISLAND**—a new Morehouse-Gorham publication **(Prob. Price, $3.00)** — and the Bishop of New York book for 1958. It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco.

(Pd. Adv.)

The Living CHURCH

Volume 136 *Established 1878* Number

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

PETER DAY, Editor
REV. E. W. ANDREWS, Executive Editor
NANCI A. LYMAN, Managing Editor
JEAN DRYSDALE, Assistant to the Editor
JUDITH KELLER, News Editor
REV. F. C. LIGHTBOURN, Literary Editor
VERY REV. WILLIAM S. LEA, ELIZABETH McCRACKEN, PAUL B. ANDERSON, Th.D., PAUL RUSCH, L.H.D., Associate Editors
WARREN J. DEBUS, Business Manager
MARIE PFEIFER, Advertising Manager
ROMAN BAHR, Subscription Manager

Advertising Representative:
ALLAN E. SHUBERT COMPANY
3818 Chestnut St., Philadelphia 4
Chicago: 154 East Erie St.
Los Angeles 439 So. Western Ave.
Deland, Fla.: 202 Conrad Bldg.:
San Francisco: 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office Milwaukee, Wis.

SUBSCRIPTION RATES: $8.50 for one year; $15.00 for two years; $19.50 for three years. Canadian postage 50 cents a year additional; foreign postage, $1.00 a year additional.

CONTENTS

ARTICLES

Art in the Changing Church — *Katharine McClinton* 12
A Musical "First" — *J. W. B. Thompson* 15
The Church Office — *J. W. Peoples, Jr.* 16
Tape Recording:
A Tool for the Church — *Russell F. Roth* 18
Church Accounting — *Lowell E. Larson* 20

DEPARTMENTS

Letters 3
Searching the Scriptures 4
Christian Communication 6
News 9
Sorts & Conditions 25
Editorials 26
People and Places 28
Books 31

Things To Come

January

12. First Sunday after Epiphany
18. Week of Prayer for Christian Unity (World Council of Churches), to 25th
19. Second Sunday after Epiphany
25. Conversion of St. Paul
26. Third Sunday after Epiphany

February

2. Septuagesima

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Natural By-Product

The recent manifesto of beliefs on racial problems signed by 80 Atlanta clergymen, which includes the statement that the idea that to give Negroes the full privileges of American citizenship "would inevitably result in intermarriage is to cast as serious and unjustified an aspersion upon the white race as upon the Negro race," is undoubtedly a popular thing to say in many places today, but it is hardly a distinctively Christian position.

It is not likely that intermarriage will rapidly increase in the near future, and it is not appropriate for Christians to say a person should marry someone with a different skin color. But when Negroes are truly integrated in various parts of American society, intermarriage involving Negroes and Caucasians is bound to occur, as members of both groups come to know each other as individual persons with whom they share much in common.

And why not? Rather than echoing the prejudices of obsessed racists who look upon intermarriage as a shameful thing to be avoided at all costs, let Christians joyfully welcome intermarriage as a sign of a healthy Christian democracy. Intermarriage is not an end in itself, but it is a natural by-product of an atmosphere of genuine acceptance and equality which Christians can help to create.

It is sad to see an otherwise praiseworthy statement by these clergymen marred by this concession to the presuppositions of those who argue that intermarriage is a danger that must be avoided by continued segregation.

(Rev.) PHILIP H. ROBB

Alexandria, Va.

Amusing, if Frightening

I have read the report on the McKenna interview [L. C., November 3, 1957]. If the tone of the article were not so frightening it would be amusing. Any of us who have lived through the 30's rise and fall of Hitler and Mussolini know how naïve the articles were that lulled us to sleep. "Have no fear," these articles said, "What these men do and what they say about limiting the freedom of the people need not turn our hearts and minds against them. After all, the morals and material progress of the people of Germany and Italy were never what they are today. You must give these men due credit for what they have done." Similar articles sing praises of Stalin until he was downgraded by none other than the "Butcher of the Ukraine," the "benign" Comrade Khrushchev.

Now McKenna and his ilk would have us go to sleep to the words and tune of his lullabye (manufactured in the Kremlin for export to the entire Free World) of the great material progress and outstanding religious freedom within the China mainland under the similarly benign leadership of Comrades Chou, Mao, and Company.

Is it any wonder that the Chung Hua

Continued on page 7

"How He Would Have Enjoyed This If He Were Here!"

A living memorial in music! Every day your DEAGAN CARILLON gives eloquent testimony to your loved one's devotion to church and community. There's nothing so inspiring, so sublime, so truly *musical* as a carillon by DEAGAN—since 1880 the world's standard in bells, chimes and tuning devices.

Impressive dedicatory services and an imperishable bronze tablet consecrate your thoughtfulness to the glory of God and the memory of your loved one. Now and forever, your church tower sings out your favorite hymns of faith in glorious harmony—a whole new world of beauty in bell music.

A complete DEAGAN CARILLON can be installed in your church for as little as $1400. The world-famous 32-note *completely automatic* NEW WORLD CARILLON costs about $8,000, installed. For detailed model descriptions, prices and demonstration recording, write:

Deagan Carillons

1770 W. BERTEAU AVE.
CHICAGO 13, ILLINOIS

A Division of J. C. Deagan, Inc.

Established 1880

WOMEN!

Train TODAY

For a wonderful job TOMORROW

Your Church Needs You

FOR INFORMATION WRITE TO:

Miss Olive Mae Mulica, *Director*
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, *Dean*
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

Extra Money *FOR YOUR TREASURY*

Organizations have found RAINBOW DISH CLOTHS the quick friendly way to raise money. Thousands of satisfied customers. Write for MONEY-MAKING offer and FREE sample, giving name of society.
BRISKO CO. Shaftsbury 13, Vermont

EUCHARISTIC CONGRESS
LAMBETH CONFERENCE, LONDON, 1958

Special groups sail June 10 and 24. Or fly June 15 and June 30. Visits 8 countries. Spiritual guidance officially sanctioned. Obtain particulars.
BRITISH TRAVEL SERVICE
156 State Street Boston, Mass.

OSBORNE

Design 80441. Heavy quality sterling silver chalice, London hallmarked, 9 ins. high. Superb craftsmanship, finely carved, chased and chiselled wheat and vine decoration. Hand made. Electro-gilt inside of bowl and one side of paten (which is engraved on underside) - $345 (Permanently fire-gilt all over - $90 extra)

MANY ILLUSTRATED BOOKLETS AVAILABLE OF EVERY KIND OF CHURCH SILVER & METALWORK

Kindly state probable requirements

F. OSBORNE & CO. LTD
117 GOWER ST. LONDON • WC1
ENGLAND

SOLID KUMFORT
Chairs that fold

Here is a big, comfortable Chair That Folds. Cushioned kneeler folds underneath when not in use. Chair is light in weight, sturdy and folds compactly for storage in small space. Ask for portfolio illustrating many attractive styles in Wood and Magnesium Chairs That Fold.

THE SOLID KUMFORT FOLDING CHAIR

LOUIS RASTETTER & SONS COMPANY
1310 Wall Street • Fort Wayne, Indiana

searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

The Moral Struggle

Deuteronomy 30:15-20; Judges 7:15-25; Isaiah 59:15-19; Ephesians 6:10-20; Luke 11:14-23; II Timothy 2:3-4

The hymn "Onward, Christian Soldiers" expresses a view of the Christian life which is deeply rooted in the biblical tradition. The Bible is not primarily concerned with teaching a system of philosophy or even with communicating a body of doctrine. It is chiefly concerned with life and conduct, although not in the sense of inculcating merely conventional morality or the ordinary standards of social decency. The overruling passion of the biblical authors — and the Bible is nothing if not a passionate book — is to win men to *total* and *militant* commitment to God as He has made Himself known and to the commandments which He has given.

Throughout the Bible there runs the view that the world is a battlefield between two kingdoms — the Kingdom of God and the Kingdom of Evil. It is not enough for men to lead "good lives";

they must deliberately choose to *fight* either in the one army or in the other. As in wars between nations, neutrality is impossible and in many instances equivalent to treachery. At some point in his life everyone must make the choice. The Christian is assumed to have done so at his baptism, where he was enrolled to serve as "Christ's faithful soldier and servant unto his life's end."

The passage from Deuteronomy (30:15-20) sets forth in classical language the imperative character of this choice: ". . . I have set before thee life and death, the blessing and the curse . . . (v. 19)." It inevitably reminds us of the language of our Lord Himself when He presented the choice in terms of "the two ways," the broad way which leads to destruction and the narrow way which leads to life (Matt. 7:13f). Neither passage makes allowance for any deferred choice or for ambiguity of purpose once the choice has been made. In Deuteronomy the twice-repeated phrase "this day" (15, 16) underlines the urgency of the call to decision.

The most common image for the character of the Christian in the New Testament is that of the soldier. In part, at least, this goes back to the original Old Testament conception of the people of God as a nation, in which, as in every other nation, the citizens had the duty of defending their country against foreign enemies. In Israel's later history this duty was largely delegated, as with us, to a professional or semi-professional standing army, but in the Book of Judges we see the idea in its original purity. In that far-off day every Hebrew was a member of a militia and personally responsible for the defense of the community. The story in Judges 7:15-25 is a typical instance of the way in which this operated. Notice how even here the religious implications of the struggle are conveyed by the battle-cry "For *the Lord* and for Gideon (v. 18 RSV)."

In every period the God of Israel Himself was conceived as a warrior, sometimes with a vividness somewhat shocking to our refined modern sensibilities. In Isa. 59:15-19 the prophet sees God putting on His armor in preparation for the battle (v. 17) . . . "righteousness" as a "breastplate," "salvation" as a "helmet," "vengeance" for "clothing," and "zeal as a cloak." While undoubtedly there still remains here something of the old idea of Yahweh as the national champion of Israel, yet it is important to note that the background of the passage is the sinfulness and unworthiness of the nation (vss. 1-15) and God's purpose is said to be that of establishing "justice" (15, RSV) and extending His righteous rule throughout the earth (19). [The reader may be interested to see how the same image is used in the Book of Wisdom in the Apocrypha, 5:17-20.]

In Eph. 6:10-20 the Christian warrior is summoned to join in the same battle taking God's armor upon himself — "the breastplate of righteousness (v. 14)," the girdle of "truth (14)," and "the sword of the Spirit (17)." At the beginning of the passage it is made clear that the conflict is no sudden or temporary emergency

but an unceasing warfare which must be constantly waged against the unseen powers of darkness (vss. 11f). The terms in which the author speaks belong to the peculiar world-view of his own time which thought of the present age as being under the domination of evil spirits, but the realities with which he deals are the permanent facts of human existence. We cannot afford to take evil lightly; it is like a tireless invading army which can be defeated only by ceaseless vigilance and struggle.

Jesus, in Luke 11:14-23, speaks in terms of the same world-view. He also sees the world as a battleground between two kingdoms — the Kingdom of Beelzebub and the Kingdom of God. It is by "the finger of God (v. 20)" that He defeats the power of Satan, and His wonderful works of healing (14) are evidence of the growing strength of the Kingdom of God amongst men (20). In the warfare which is being waged neutrality is impossible — "He that is not with me is against me (23)." So we are brought back again to the theme of the choice which every man must make — the way of life or the way of death, service in the army of God or in that of His Enemy.

The final selection (II Tim. 2:3) may be taken as a personal appeal to each of us to do daily battle against the spiritual enemy who attacks us from within and, when occasion requires, to stand manfully against the evil forces at work in society without. "Rise up, O men of God!" "Fight the good fight!" "Endure hardness, as a good soldier of Jesus Christ."

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or special emergencies.

January

12. Chung Hua Sheng Kung Hui (Holy Catholic Church in China)
13. Nippon Sei Ko Kwai (Japan Holy Catholic Church)
14. The Church of the Province of West Africa
15. The Church of the Province of Central Africa
16. The Jerusalem Archbishopric

Dioceses of the Anglican Communion

17. Aberdeen and Orkney, Scotland
18. Accra, West Africa

ACU CYCLE OF PRAYER

January

12. All Saints' Convent, Catonsville, Md.
15. The Rev. F. A. Cheever, Ironwood, Mich.; Grace Church, Lake Providence, La.; Church of St. Michael and All Angels, Cincinnati, Ohio
16. St. James', South Charleston, W. Va.
17. St. Andrew's, Denver, Colo.
18. St. Barnabas', Burlington, N. J.

A good citizen is one who would behave as he does if there were no laws.

Forward in Erie

CHILDREN'S GRACE PRAYER PLATES

teaching Grace at the table, build the Spiritual life of your homes,

while you **MAKE MONEY** For Your Favorite Project

50,000 of these beautiful 8 inch 5 color prayer plates are used in homes.

RETAIL PRICE $1.50 **MUGS TO MATCH THE PRAYER PLATES**

Not sold in stores. **Bulk of the profits go to your organization.**

Sample Plate and Mug will be mailed on receipt of $3.00

CHARLES S. APPLEGATH, Box 951 LC, Ashtabula, Ohio

Staff Problems?

Skill *plus* Salary *plus* **PENSION GUARANTEES** *Equals* Efficiency *and* Permanence *within* Your paid Lay Staff

A guaranteed scale of pensions for your lay workers, whether for but one or for the many, will help keep your skilled lay staff intact in the face of today's competition for their services.

For complete guidance in planning pensions write

CHURCH *Life Insurance Corporation*

(A Subsidiary of THE CHURCH PENSION FUND)

20 Exchange Place • New York 5, N.Y.

NOW—a complete
Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.

CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. L-181 Now for Details and Illustrated Catalogs

Manufactured by

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street
Philadelphia 3, Pa.

STAINED GLASS
NEEDLEWORK
ALTAR WARE

Write to the American Agent of—
J. WIPPELL & Co. Ltd.
(of Exeter & London, England)
15 PRINCE STREET,
PATERSON 7, N.J.

RELIGIOUS BOOKS OF ALL PUBLISHERS
Morehouse-Gorham Co.
14 E. 41st St., New York 17, N. Y.
29 E. Madison St., Chicago 2, Ill.
Morehouse-Gorham Co. of California
261 Golden Gate Ave.
San Francisco 2, Calif.

LESLIE H. NOBBS
Designs and Estimates for Special Requirements in Decorations MEMORIALS Furniture
536 MADISON AVE., NEW YORK CITY

Christian Communication

By the Rev. Malcolm Boyd

Marlon Brando Doesn't Say "Sayonara"

Sayonara" means "goodbye." It meant that in James Michener's story of an American military man and the Japanese woman he loves. But Hollywood — in Warner Bros.' new movie *Sayonara,* starring Marlon Brando — has kept the title and characters and pasted onto the whole thing a happy ending in which "goodbye" never gets said. Certainly, life has "happy endings" along with "unhappy endings"; yet, most of us do not have highly paid script writers and we take the real-life endings as they come along.

Marlon Brando, a celebrity at the zenith of his powers, has now completed his 10th major motion picture. He has influenced his generation by his style of speech, style of dress, and the very "type" he has become. In France he is as much idolized as Francoise Sagan and the late James Dean; in Tokyo, he is more famous than U. S. government leaders. It was Mr. Brando's second role — as the brutal Kowalski in *A Streetcar Named Desire,* in which he recreated his stage performance — that earned the actor the heights of celebrity status. His next most impressive roles were in *On the Waterfront* and a delinquent-on-a-motorcycle in *The Wild One.*

In *Sayonara* — a movie which seems to take itself a good deal more seriously than it should — the young Major (played by Mr. Brando) is a four-star General's son, a West Point career man on the make, fiance of the attractive daughter of another General, a celebrity jet pilot: and he simply doesn't have the roots he is supposed to have. Instead of accepting a "place" which will not really answer his need for roots, he upsets the tables of career and professional tidiness, and, handing out and receiving some embarrassments, courageously strikes out on his own to make sense out of life.

He finds that striking out on his own means a "mixed marriage" with a Japanese dancing star played by Miss Miiko Taka. In this regard, there are a few good lines in the script which angrily blast race prejudice. More importantly, there are fine performances of an American G.I. by the name of Kelly (played by Red Buttons) and his Japanese wife (Miyoshi Umeki) which provide the film's most tender scenes. The Major and his Japanese girl at least stake out a claim for celluloid happiness, but for the Kellys there is the celluloid tragedy of double suicide.

Bert Six

The Major and his girl

Mr. Brando walks through much of his role as he told Author Truman Capote (in a recent *New Yorker* profile) he was going to do. When Mr. Brando walks through much of a role — even when he throws into the deal a thick Texas accent — it is equivalent to a prize-winning performance by most Hollywood stars. Mr. Brando slurs his words, throws away lines, sometimes catches the personality of the American jet pilot in a hard focus. The personality combines studied casualness and guts coiled tight to spring.

Sayonara, directed by Joshua Logan, could have been a considerably finer motion picture. It is too much "Hollywood in Japan." It prizes the splash of color and role-playing above the realism called for by the story. Mr. Brando, a celebrity god whose autograph is a blessing, should take a sabbatical from his Hollywood heyday and, losing himself in genuine theatre, find himself as an actor.

And, as regards the predicament of the Major in the movie plot, a Hollywood romantically happy ending is not going to help him, in the long pull, to make sense out of his life. One feels, while watching the fade-out of the movie, that the young American military man still has the need for roots that he has clearly shown throughout the course of the film. Simply a Hollywood-type "happy" ending will not provide permanent roots for anybody, in or out of the movies.

ORGANIZATIONS
Raise Money Easily

The **Rembrandt** *of Pictorial Plates*

Edwards' exquisite 10-inch pictorial plates are cherished mementos, a valuable source of income to your organization—an inspiration to all your members! Edwards' authentic commemorative designs are the Rembrandt of quality, superior etching-like reproduction of your building or scene on genuine porcelain of original ceramic patterns. Wholesale prices, organizations, only. Without obligation write for prices and beautiful free illustrated brochure. Ask for Folder LC.

Edwards' CHINA & GLASSWARE CO.
CHESTERTOWN, MARYLAND

PALM for PALM SUNDAY
ORDER EARLY
PALM SUNDAY, March 30th

We Guarantee Absolute Satisfaction

12 Heads for	$ 4.00
25 Heads for	7.10
50 Heads for	11.75
75 Heads for	16.75
100 Heads for	19.00
200 Heads for	36.00
300 Heads for	51.00
500 Heads for	80.00

Prices on Larger Quantities on Request
F.O.B. PHILADELPHIA

All Good lengths—36 to 48 Inches

THE NIESSEN COMPANY
Established in 1895
We are Pioneers in the handling of Palm
P.O. Box 7712
29th & Pennsylvania Ave., Phila. 30, Pa.

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

VESTMENTS
CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS
Catalogue on Request
THE C. E. WARD CO.
NEW LONDON, OHIO

LETTERS

Continued from page 3

Sheng Kung Hui (Holy Catholic Church in China) of Red China has been so prosperous as to be pictured "stronger than ever" when it is a known fact that the House of Bishops made their peace and political surrender to Red Chinese leadership in the 1956 Pastoral Letter? Is it any wonder when Comrade Bishop Ting, the Presiding Bishop, so glibly parrots what is pleasing to the ears of his Communist overlords?

(Rev.) JOHN R. CATON

Taiwan

Don't Lose Something Gained

Bravo for the Rev. George R. Tiebel, rector of St. Elizabeth's Church, Floral Park, N. Y., for his letter on "No Crisis in Sight" [L. C., December 8, 1957]. Believe me, there is a crisis over the Church of South India intercommunion proposal and with other equally serious compromising stands with other sectarian groups. Fr. Tiebel is right!

No one disagrees that such inter-communion ideas are motivated by sincerest charity, but throwing away everything that the Episcopal Church believes in in order to achieve such ideals is absurd.

As Fr. Tiebel stated, "We cannot jest about it. We cannot treat it lightly." It is time to give credit to Hosea and discredit to Gomer.

Our Church as it now stands is just about as close as a religious body can be to the truths of the early Church. We are in the good graces of the Old Catholics and the Eastern Orthodox Churches. We have gained nothing if we lose their good will by throwing away the very things that helped us achieve their good will.

(Rev.) W. G. MARTIN

Nevada, Mo.

Hope for a Restoration

In discussing church music with an organist, the fact was advanced that it is impossible for people to meditate and prepare themselves for receiving the Holy Sacrament if an organ is playing such things as Bach, etc., before the service begins.

The attitude of this gentlemen was expressed in his words: "If the music interferes with meditating, then stop meditating." It is a deplorable fact that this attitude is quite universal and organs are being built and foisted upon the people which are engineered for concerts, rather than worship.

Many things are presently being written about what the House of Bishops should do about one thing and another. As a matter of fact, it is quite as imperative for them to drive away noises which expel the Holy Ghost, as strange doctrines and heresies.

It is sincerely hoped, that you will do everything in your power to help curb this modern trend, restoring the churches to houses of prayer and worship.

C. E. GRANT

New Castle, Pa.

Episcopalian membership among the executives is . . . ten times as high as it is in the whole population.
Mabel Newcomer

MAKE CHURCH STEPS SAFE...
with Lasting MELFLEX Rubber Treads...

Steps inside or out of the church need the greater SAFETY, cushion and wear-resistance that ONLY rubber can provide . . . MELFLEX Molded rubber treads are heavy-duty construction, curved to fit over step edge. No edge plates or other holding devices are needed — just MELASTIC water-proof cement to make them hold flat and tight to the step — wood, stone, metal or tile . . . And these SAFETY molded rubber treads can be supplied in marbleized colors to harmonize with interior decorations — or in black for outside or inside applications. We supply treads trimmed to fit your steps — no cutting or waste.

Extra Durable Rubber Runners For Aisles, Corridors, Hallways — MEL-ISLE ribbed rubber runners or MEL-FLOR smooth rubber runners in marbleized colors or black give quiet cushion in hallways, aisles, corridors with heavy duty wear-resistance. They assure the greatest service economy, highest resistance to slipping. Runners for extra hard traffic up to 3/8" thick in black . . . Marbleized colored runners 1/8" and 3/16" thick, 36" wide and up to 25 yards in continuous length. Save in floor and step maintenance costs with MELFLEX rubber coverings.

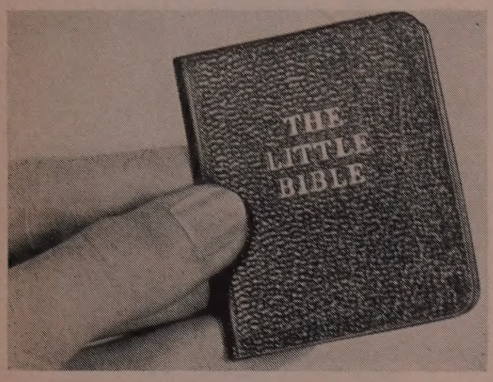
SEND THIS COUPON TODAY!

MELFLEX PRODUCTS CO., Inc. LC
410 S. Broadway, Akron 8, Ohio
Send catalog and prices on step treads and runners.
Name.....
Address.....
City..... State.....

What's News In Church Products

If you want more information about any of these items, write THE LIVING CHURCH, Advertising Department, 407 E. Michigan St., Milwaukee 2, Wis. Your inquiry will be forwarded promptly to the manufacturer.

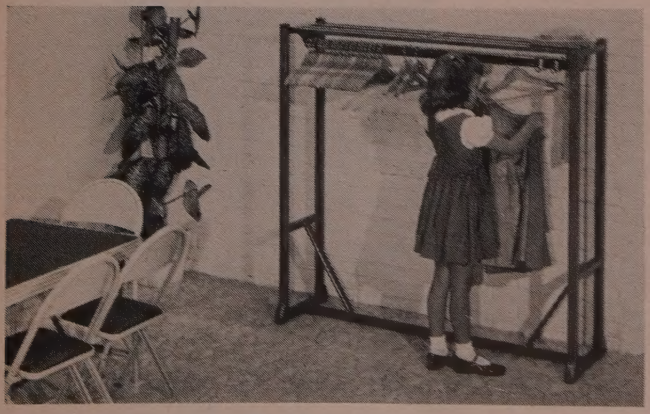
Guild members, always on the lookout for new items to sell at bazaars and other fund-raising events, will be interested in a glass knife available from Cossman & Co. The manufacturer states that this knife is used extensively by hospitals, restaurants and hotels, is 18 times stronger than ordinary glass, is a whiz on citrus fruit and perfect for cutting cake, and always stays clean, sharp, and odorless.



An item which may interest guilds as a fund-raising project is an interesting "Little Bible," easily carried in watch pocket, wallet or purse, available from the How-To Book Co. Bound in black leatherette, with gold letters, it measures only 1¾" x 2½" x ⅛" thick; it contains 64 pages, including selections from every book of the Bible, and illustrated with woodcuts. There is an index of passages to read for various daily situations.

Smaller churches will be interested in a new line of "single package" console carillons introduced by Maas-Rowe. A new 25-note carillonic bell instrument, it has a 45-watt carillon amplifier inside a finished walnut console-type cabinet. By combining both tower amplifier and instrument in a single package, the usual remote control equipment for turning the amplifier on and off is eliminated. Two basic models are available.

A "Carillon Americana" bells instrument, latest design by Schulmerich Carillons, Inc., was recently installed in the Bok Singing Tower, Lake Wales, Fla., and in the Mellon Church, East Liberty Presbyterian Church, Pittsburgh, Pa. The same instrument has been chosen as the official carillon for the Bruxelles 1958 International Universal Exhibition, to ring from a tower adjacent to the Vatican Pavilion and U.S. Pavilion. The "Carillon Americana" instrument provides the tones of 61 Flemish type carillon bells, plus those of 61 Harp bells and 61 Celesta bells. This instrument now permits the carillonneur to "orchestrate" from the keyboard, something which could never be done with cast bell instruments. Schulmerich Bell instruments are available in ranges of 21, 37, 49 and 61 notes, to meet the needs of the smallest and largest churches.



A new Checkerette Jr. coat rack for children has been announced by Vogel-Peterson Co. It is children's size and answers the "children's wrap problem" for churches, schools, or at home. An important feature is that the racks can be set up anywhere in a few minutes without nuts, bolts or tools; they stand rigidly, and store in small space when not in use. Smartly designed and finished, the racks provide large capacity in small space.

A new folding pedestal banquet table has been put out by the Monroe Co., one of the world's largest direct-selling folding banquet table manufacturers. Known as the No. 3 Deluxe, it is 30 x 96 inches, seats 10 diners, five on a side, without crowding or knee interference. It has a tempered Masonite top, stain resistant, and has an exclusive steel pedestal design. The Monroe Co. is celebrating its 50th year in business in 1958 and has issued a 50th Anniversary Catalog which is especially rich in color illustrations. Over 60 sizes and models of folding tables are included, also folding chairs, portable partitions (room dividers), folding risers and platforms. The catalog is free upon request.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

January 12, 1958

Bishop Bentley Attends Ghana Missions Conclave

Among the 200 non-Roman leaders from 35 countries who gathered December 28th to January 8th in the new African nation of Ghana to discuss current developments in the missionary activities of the Christian Church, was the Rt. Rev. John Boyd Bentley, vice president of National Council. The occasion is the Assembly of the International Missionary Council, held at the University College of Ghana.

The Assembly, which meets quadrennially, is the governing body of the Council. Present delegates and consultants were from the 35 missionary or national Christian councils that constitute the membership of the I.M.C. The member group in the United States is the Division of Foreign Missions of the National Council of Churches.

Business sessions of the Assembly will cover both topics of administrative interest and subjects of general concern. The witness of the "younger Churches" and the training of the ministry are included in the areas of discussion. The fact that the Assembly is meeting for the first time in Africa and in a new nation "symbolizes the radically new setting of the Christian mission in the economic, social, and political conditions of today," according to an I.M.C. official.

What new forms of Christian missionary activity are needed in the world today? This is one of the questions with which representatives at the Assembly will struggle. The place and function of the missionary, the Christian Church and non-Christian religions, and the relations of missions and interchurch aid are other subjects to be covered. There will be discussion of ways to relate to the world mission Christian laymen and women who serve in countries other than their own, in such fields as industry, government or education.

The coöperation between Churches which has developed in recent years will be appraised. The proposed integration of the International Missionary Council and the World Council of Churches will come up for serious study and debate and for some form of recommendation to member councils.

Following the Ghana Assembly, an All Africa Church Conference will be held in Nigeria January 10th to 20th to enable Christian leaders from all parts of Africa to get to know each other better. It will also give Africans a chance to make their experiences known to those from other countries and to learn more of the Christian world mission elsewhere.

NEWS BRIEFS

MELISH ASKED TO VACATE: Legal steps to get the Rev. William H. Melish out of the rectory of Holy Trinity Church, Brooklyn, have been taken, according to attorneys of the vestry recognized by the diocese and the civil courts. They told THE LIVING CHURCH that an "order of remittitur" had been served on Mr. Melish's attorneys. Effect of the order is to require him to vacate the rectory he occupies in violation of recent court decision validating election of the Rev. Dr. Herman S. Sidener as rector of Holy Trinity. Vestry took no action to hasten Mr. Melish's removal during the Christmas holidays. If Mr. Melish leaves, next problem before the vestry will be redecoration of the Church for its reopening with Dr. Sidener in the pulpit.

CHURCH PRESS SUFFERS LOSS: Louis Minsky, managing editor of Religious News Service, has died of a heart attack at 48. RNS, which Mr. Minsky organized in 1933, is the only intercredal religious news service in the world and serves a host of periodicals, including THE LIVING CHURCH. A native of Southsea, England, he came to the U.S. in early youth. He died in his home in Kew Gardens, N. Y.

RNS Photo
Minsky of RNS

CALIFORNIA IS NEUTRAL: Diocese of California has adopted a hands-off policy on the Billy Graham campaign schedule in San Francisco. Individual clergymen and congregations may give or refuse backing and support to the campaign. Official statement signed by Bishops Block and Shires and by members of the diocesan committee on evangelism suggests "That the Episcopal Church offer no negative statements and make no criticism of Dr. Graham. We wish him well, feel a sincere friendship, have a sympathetic attitude toward his Gospel message, and pray God's richest blessing upon his endeavor." On the other hand, Panama's Bishop Gooden heads the finance committee of a short Graham campaign in Panama scheduled for February 7th and 8th.

HOLY ROLLER: That's what they're calling the Rev. William Meiggs, high-scorer on a bowling team. He's vicar of the Church of the Holy Cross, Middletown, R. I.

BURGLARY'S A HABIT: For the fourth time in recent years, burglars stole the children's birthday thank offering of St. Paul's Church, Oregon City, Ore., late last year. They broke in through a basement window, ransacked the office and children's chapel. There was no vandalism.

SHOEMAKER RETURNS: Back to *The Protestant Hour* for 10 weeks beginning February 2d goes the Rev. Dr. Samuel Shoemaker, rector of Calvary Church, Pittsburgh. The radio program is produced by the Protestant Radio and Television Center, Inc. and offered at no cost to radio stations for sustaining time. The Center, by the way, has just launched *Towers*, a magazine dealing with its work.

South Sea Islanders Canoe To First Diocesan Synod

Some of the Churchpeople made the trip to the diocesan synod at Pawa, Ugi, in the Solomons by steamer, but others had to go it by canoe.

It was the first diocesan synod for these South Sea Islanders of the associate missionary diocese of Melanesia. Reason: Melanesia is on the way to becoming a full-fledged diocese. One of the requirements for this step is ability to function

with a normal diocesan synod consisting of the three orders of bishops, clergy, and laity as required by New Zealand canons. The other requirement: determining of diocesan boundaries. The latter is no mean chore; Melanesia, comprising the Islands of the British Solomons, the Banks, and the New Hebrides, sprawls over some 2,000 miles of water.

[Two staff members of the Anglican Mission in Melanesia were lost at sea last spring making the trip to Pawa. The area they traveled is notorious for its rip tides. Two Solomon Islanders who were also in the launch reached the Island of Ugi after swimming for nine hours.]

Since its beginnings in the mid-19th century, the Church of New Zealand has always looked north as a place for missionary work among the natives whose homes are in the thousand or more islands stretching up to the equator.

[Under circumstances similar to those which provide for Melanesia attaining diocesan status, the missionary diocese of Polynesia, by reason of the great development which has taken place in the Islands of Fiji and the Kingdom of Tonga, has already become a diocese of the Province.]

Melanesia's synod set up a standing committee and cathedral chapter. It passed directive resolutions relating to education and mission hospitals and established rules of discipline affecting clergy and laity.

Another recent development in the Church of New Zealand is the appointment for the first time of a Maori priest as an archdeacon. Over the years New Zealand has had two Maori bishops. The Maoris are New Zealand aborigines. The new archdeacon is the Rev. Canon Paki Tipene. His archdeaconry, Waimate, is considered the most important in the diocese of Auckland and includes oversight of North Auckland.

The Church of England has 780,999 members in New Zealand, the greatest number of any Church in the Dominion. With a total population of little more than 2,000,000 this is a fair proportion although the rate of increase has not been maintained in comparison with others. The Roman Catholic Church has increased its ratio to total population from 13.6% in 1951 to 14.4% in 1956.

Assistance Offered for Special Meetings at Convention

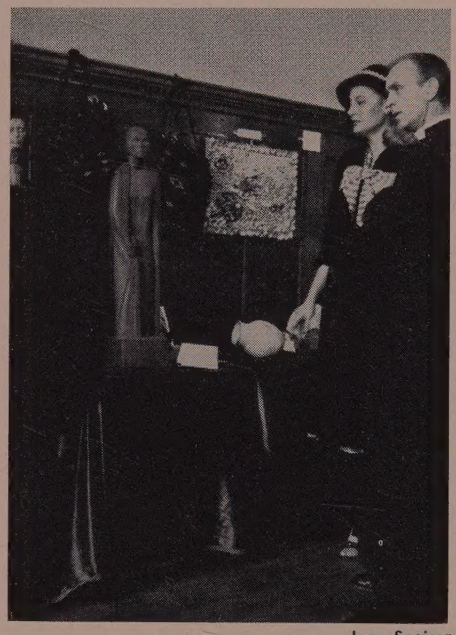
Is your organization planning a meeting, a dinner or a luncheon, or a special display during the 1958 Convention to be held in Miami Beach, Fla., October 5th to 18th?

All quasi-official and unofficial organizations in the Church who do have such plans and desire assistance or cooperation with other groups may write to the Committee on Arrangements, P. O. Box 318, Miami 33, Fla.

Parish House Museum Serves As Magnet for Memberships

A unique attention-getting project, held during coffee time was the "Every Member's Exhibition" conducted recently by the Chapel of the Incarnation, New York City, in connection with the Every Member Canvass. Put on for four successive Sundays during November in the parish hall, it featured family heirlooms and other treasures displayed with loving care and museum-like efficiency.

Many amazing and valuable offerings turned up when the call went out for contributions: a Sumerian augury bowl and wine jugs dated at 4,000 BC, three pages from a first edition King James Bible, sheets of 15th century Italian musical scores, a bill of sale for a slave, fragments from the original (not the recent facsimile) Mayflower's beams, made into a chair, a Prayer Book once owned



Jean Speiser

The Rev. Howard O. Bingley, vicar, Chapel of the Incarnation, New York City, and Mrs. R. Sylvester, member of its public relations committee, with the display of family treasures and heirlooms featured in the parish hall during Sunday coffee hours.

by Empress Elizabeth of Austria, and an ancient oil lamp found in the catacombs under the city of Rome — lent by the Rev. Howard O. Bingley, vicar.

The young set brought contributions, too, the most surprising perhaps being three autographed baseballs and a cap from members of the beloved (formerly Brooklyn, now California) Dodgers baseball team. These were the proud possessions of Virginia McManus, who until she became too old (upon turning 12) last year was the "Ginger" of television's "Let's Take a Trip" team. These were gifts to her from the players on the occasion of the network's visit to them.

The net results of these "exhibit Sundays" were increased attendance at coffeetime and consequently, a larger number of members becoming active in the life of the parish. At the Chapel of the Incarnation, this parish activity offers numerous possibilities, with such things as men's gym groups, square-dancing and a variety of other social and semi-social groups operating on a regular basis.

The spark for the exhibits has been the recently formed public relations committee, which might be a useful adjunct to any parish, large or small. Most of its members are professionals in the field of communications — press or broadcasting — who are charged with telling the story of the Church throughout the city, but most particularly in the immediate community. Typical of the changing urban parish, Incarnation was once the center of an "under-privileged" neighborhood. Now new apartment developments have brought middle-income and high-income residents, and the church membership is changing with this trend in housing.

Presently an exhibition treating the parish's 100th anniversary — forthcoming — is underway. Earlier ones, starting last fall, included a showing of contemporary American painting, and a display of pictures of the United Nations by a parishioner employed in the organization. There would seem to be no end to suggested themes, which might eventually result in extending the chapel's already extended "coffee hour" from its current hour-and-a-half to two or three hours.

Wolfenden Report Author Given Anglican Church Post

By Dewi Morgan

The Archbishops of Canterbury and York, acting jointly, have appointed Sir John Wolfenden as the first chairman of the newly-formed Board of Social Responsibility.

Sir John, a distinguished educationist, recently became world famous as the chairman of the British Government Commission which reported on homosexuality and prostitution in Britain.

The Board for Social Responsibility was set up by the Church Assembly at its last autumn session and is one of the first outcomes of the Church Assembly's attempt to streamline its existing organizations. It takes the place of the former Social and Industrial Council and also of the Moral Welfare Council.

In the words of the Report of the Committee on Central Funds (the Committee which recommended this streamlining), the new Board "is an organization which is a focus of thought and study; which can coördinate by consultation rather than coercion and which will provide a source of information and advice for bishops, dioceses and societies, . . . It will need to maintain a close liaison with appropriate government departments and secular bodies." The same report stated that the secretary of this Board, who has

not yet been appointed, will need to be a man who knows industry at all levels and to whom industry will listen "because he speaks from a position of authority within the Church."

Church Attendance Breaks Record — and Church Floor

The Christmas Eve service at St. Stephen's, Harrington, Del., was drawing to a close, the choir was marching toward the rear of the church to the strains of "O Come, All Ye Faithful" — and then the floor fell in. This event, which might have been catastrophic if it had led to panic among the congregation, was treated calmly by the worshippers, who filed out quietly from the 83-year-old building after the eight-inch collapse of the rear section of its floor.

"It was a courageous group," said the vicar, the Rev. John R. Symonds, Jr. "There's no basement, but the floor could have fallen about two feet farther if everybody had started out at once." During the early part of the Christmas Eve service, Mr. Symonds heard some commotion in one section of the church and noticed that folding chairs were being set up for the occupants of three pews. He later learned that the floor in that section had dropped about six inches during the service.

Perhaps some of the calm with which the cave-in was treated was due to the fact that this was no new thing at St. Stephen's, according to the vicar. Last spring, he said, the floor of the sacristy gave way and had to be replaced. About the same time a section of flooring near the main entrance collapsed beneath the vicar's weight and his foot went right through the boards. The floor has been sagging away from the walls at points for some time, with the result that some of the pews sloped down from the center aisle. The new collapse, caused by a break in the main beam beneath the floor at the center rear of the church, has done a "service" in this matter — the pews which sloped now again are level — but several inches lower!

The Christmas Eve congregation of 120, which was the largest congregation in the history of the church, reflects the steady growth of the parish recently. Mr. Symonds said that the congregation, which now numbers about 150 persons, had increased 800% in over a year.

A new church is in the planning stage for the parish, and in the meantime the floor will be repaired, jacked up, and congregations will continue to fill the building. Mr. Symonds commented, "It has long been a problem to dispose of an old church building, but in our case the problem seems to have been solved. I know of no more glorious death for an old church building than to literally smash it to the ground by the crowds of people using it to worship God."

Noisy Burglar Robs Rector, Slams Door

"I wish you wouldn't take that," Mr. MacColl said, "It's a treasure of mine."

"Okay," replied the burglar, "all I want is the money, anyway."

The item in question was an heirloom gold watch and chain lying on the bedroom bureau, and the man whose bedroom was being burgled at 2:30 a.m., the Rev. James R. MacColl, is the rector of St. Thomas' Church, Whitemarsh, Pa.

The burglar's willingness to leave the heirloom watch and settle for money (he walked out with only $12 in cash) possibly reflected oddity more than amity, for local police believe the same man broke into another nearby home and took $200 in cash, ignoring $25,000 in jewels.

The burglar apparently joined a distaste for priests with complete faith in their word, for, according to Mr. MacColl, when he and his wife were awakened by the noise of the burglar in their room and engaged him in conversation, he seemed jolted and "disgusted" upon learning from the priest that he was in the home of a clergyman.

However, after ignoring Mr. MacColl's offer to help him if he needed money, the burglar pocketed the $12 he found in the priest's money-clip, then walked over to Mr. MacColl's bed, explaining, "I'm going to cut the telephone wires."

"That won't be necessary," Mr. MacColl said, "you can go."

The man turned around, walked out of the bedroom, down the stairs and slammed the front door noisily as he left the house.

Mr. MacColl waited a few minutes, then telephoned the police.

New Year's Resolution Made By Washington: Raise Sites

"Let's Raise Our Sites" is the theme on which sermons and talks will be given throughout the coming months, bringing home some challenging facts to the Churchpeople of the diocese of Washington. The goal of the new diocesan site-raising program is to acquire a minimum of 10 sites for new diocesan missions within the next few years, and then to go on to gather congregations together and build on these sites.

The problem which confronts the Church nationally — of expanding with the ever growing population of the country — is acute in the Washington area. Facts and figures gathered by the Strategic Planning Committee of the diocesan department of missions show that this diocese needs more new churches, in relation to existing ones, than any other diocese in the country, with the possible exception of two other rapidly growing cities, Los Angeles and San Francisco.

Population Triples

The diocesan survey of 1954 showed that in the 20 years, from 1930 to 1950, population in and around Washington doubled. By 1956 it had tripled. But not so the Episcopalian population. While Church membership increased in the area, it did not keep pace with the general census.

"The great need before us today is to buy sites for new missions before they are gone, and then go on to build upon them," Bishop Dun has told the people in a special message. Even before the campaign gets underway, some of these sites have been optioned. Vestries and congregations of existing churches are agreeing to become "god-parents" for the missions which one day will be built upon the new sites.

All Saints', Chevy Chase, has agreed to raise $15,000 for such a site in the next three years. St. Alban's and Christ Church, Georgetown, will jointly give $7500.00 each toward a site. And the congregation at St. Paul's, Rock Creek Parish, has voluntarily taxed itself through "special gift" envelopes which will bring in $15,000 for a site in the next three or four years.

There will be an increase of 300,000 persons in suburban Maryland alone in the next few years, according to the Economic Board of Trade. An additional 320,000 persons will be added between 1965 and 1980, according to an estimate of the Maryland-National Capital Park and Planning Commission.

"A corn or tobacco field today may be a suburb tomorrow — with a shopping center, grocery, drug store, beauty parlor, service station," say the diocesan planners. "Unless the Church moves in with the planners and selects a favorable centrally located site for an Episcopal mission, it loses a great opportunity. We need new churches, at least 10 of them in the next few years, to take care of the people here now and on their way. — Let's Raise Our Sites and Grow."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	$38,079.31
Receipts Dec. 19th through Dec. 31st	486.50
	$38,565.81

National Sculpture Society

ANNUNCIATION by Carl L. Schmitz

Art in the Changing Church

By
Katharine M. McClinton

The Church was never meant to be drab. From its beginnings it was colorful. "The Lord said to Moses — (Exodus 25:3-8): 'And this is the offering which you shall receive from them: gold, silver, and bronze, blue and purple and scarlet stuff and fine twined linen, goats' hair, tanned rams' skins, goatskins, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones and stones for setting, for the ephod and for the breastplate.' "

When Solomon's Temple was built: "Solomon overlaid the inside of the house with pure gold and he drew chains of gold across in front of the inner sanctuary. . . . He carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers."

The twilight of the Byzantine church glowed with the sheen of gold mosaics. Sapphire and ruby stained glass transformed the Gothic cathedrals, and the carved and gold leaf Baroque reredos of the Spanish and Mexican churches sing with beauty.

Although the new simplicity in present day church building is to be commended, many of our churches, both those of contemporary design and some traditional, are cold. They are monotonous because they lack any interesting detail. They are correct, if uninspired, and lacking in charm and personality. The church should have warmth and feeling and religious atmosphere. This can best be accom-

plished by the humanizing effect of art. Indeed it is encouraging to see, in recent issues of architectural magazines, an increased use of art, especially sculpture, in many new churches in America. Sculpture makes architecture more personal. One focal spot of sculpture breaks the monotony and adds beauty and importance to the building.

The Artist's Touch

The church interior also needs the artist to provide warmth and the human touch. Many present-day churches try to get warmth and color in their interiors by the use of carpets and drapery, but no matter how bright the carpet or how many double folds of drapery used, the draper and interior decorator can never give the church a spiritual atmosphere.

Both the clergy and the average churchgoer need to be awakened to the value of art in the church and its influence on those who worship there. Our children need religion taught by works of art. In collecting information and photographs for my books I have been amazed to see how the artist is ignored. Even a church which includes fine works of art is more interested in the story or the symbolism behind the sculpture or the stained glass than in the beauty of the object itself. We hardly stop long enough before a work of art to allow it to give its spiritual message. What really is happening today is that we are on the whole constructing attractive buildings, but we are buying a deluxe kitchen stove and settling for a carpenter's cross over the altar and mail-order candlesticks, chalices, and vestments.

The style of the contemporary church has outdated practically every article in the mail order catalogue of the average makers of Church goods because their designs are all based on tradition. Gothic fretwork covers most every commercial pulpit or pew end. Traditionally designed symbols are tacked on every vestment until the cross and the Chi-Rho have no more design value than the three circles of Ballantine's ale!

Now it does not take too much perception to see that these archaic interpretations of symbols have no place in the contemporary church, but it may take some years to produce contemporary designs available to the average church.

Liturgical Art

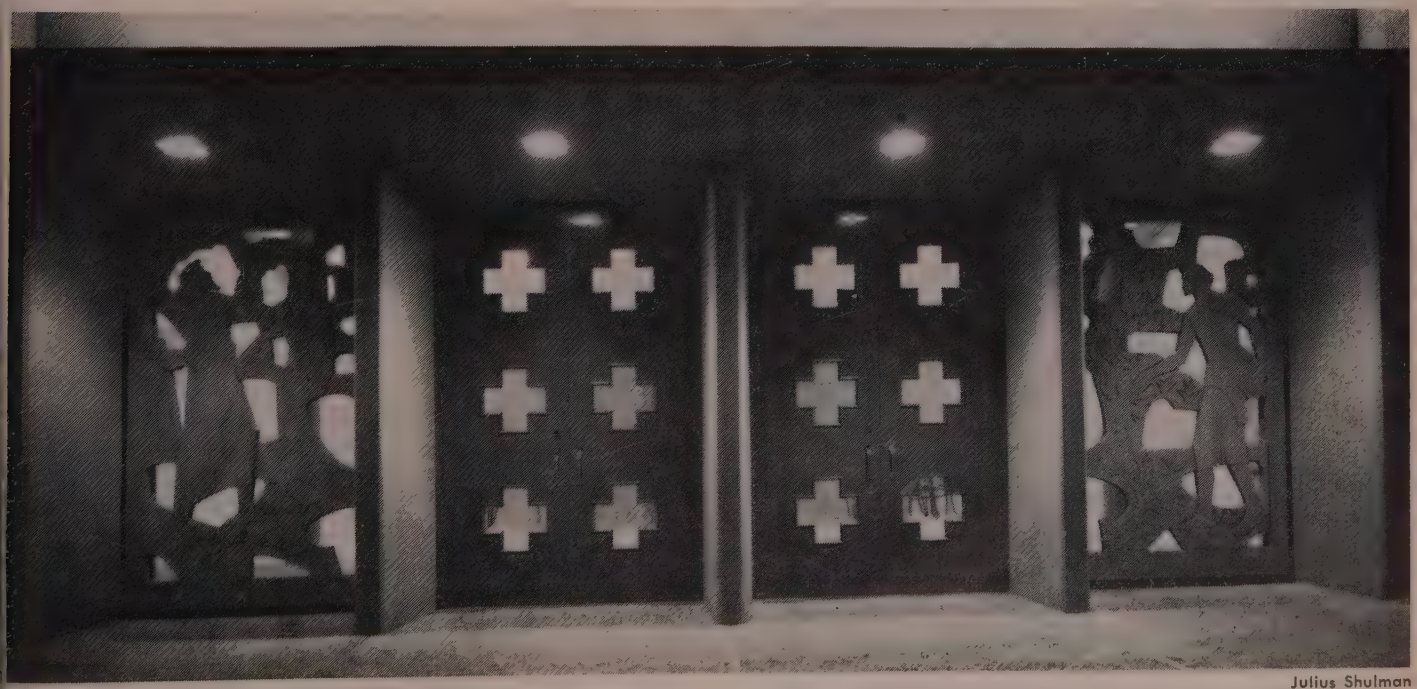
The recent exhibition at The Museum of Contemporary Crafts in New York pointed the way to the future. Many of the objects in this exhibition came under the term liturgical art — that is, art or objects made to be used in the actual liturgy or service of the church, such as the altar and its fittings of silver candlesticks, crosses, chalice and other articles of ceremonial silver, the vestments, which include not only the vestments of the priest but also those of the altar, and the linen, the frontal, superfrontal, the riddles or side curtains, and the dossal or wall curtain.

The designing of such articles gives the artist a definite purpose, and in designing such fittings as an altar or a reredos there is a definite space to fill and beautify, not just an object for an exhibition. Articles for church use should fit the particular church as to style of design, size and proportions, lighting and color. The article chosen should also suit the locale.

Generally speaking, Church crafts are still suffering from late Victorian mass production. It is all right for articles with no symbolic or ceremonial purpose, such as church pews, to be mass produced, but things of liturgical and ceremonial significance such as the altar and its fittings and the vestments should be made for one church alone.

In designing articles for church use, the observing of Church rules comes first. Then there is the utilitarian value or the convenience connected with the usage of such articles as a chalice or a vestment. And finally, the beauty of the object is considered. The emphasis on the liturgy makes a certain beauty out of the rite or service itself. This, as I understand it, is the Beauty of Holiness. And every decorative detail of the church can and should be made to reflect this Beauty of Holiness.

The artist must understand the nature and needs of the church; then, with these limitations, he can work within the scope of his own imagina-



Julius Shulman

ALBERT STEWART, SCULPTOR; THEODORE CRILEIF, JR., ARCHITECT

tion and the materials of his particular craft. He will want to have knowledge of the signs and symbols of religion, but the beauty and intrinsic qualities of materials are also important in the contemporary church. There is a spirituality of things as they are. There is the hardness of stone and a brightness of metal and a mellowness of wood, and these qualities have to be appreciated and preserved if the material is to deliver its message.

No Place for Representation

Contemporary Church art also calls for spirit and feeling more than exact representation. In fact, representation has no place in Church art since we are dealing with the Spirit beyond the realm of reality and should not be reduced to the small confines of this naturalistic world.

It is important that the artist's emotions raise him to heights if he is to produce significant work for the Church. He cannot have the complacency of a once-a-week churchgoer, but must have the fervor of a Catholic convert. For example, it is to a certain extent the fervor of El Greco's religion that makes him a great artist. He felt the majesty and awe of his subject and as we follow his progress through the years we can see that his art grows in greatness with his convictions and the intensity of his religious feeling. "To paint the things of Christ, the artist must live with Christ," said Fra Angelico.

Many changes and new methods have entered the world of the artist as well as the architect. Sculpture and stained glass, the two forms of art most closely related to the Church down through the ages, still play an important role in the contemporary church. We have few storied doorways or columns with figures of the saints. Instead there may be one important piece of sculpture centered at a doorway and planned as a focal point of the architectural design, thus integrated with the architecture.

Instead of expensive cast bronze the new technique of welding brings such items as candelabra and large crucifixes within the price range of the smaller church. Aluminum and steel sculpture not only reduce the cost of materials and simplify the work of the sculptor but their composition is harmonious for use in many contemporary churches.

20th-Century Process

Stained glass has never become a mass production material. Time and the slow process of craftsmanship makes the cost of large windows prohibitive for many churches today, but one window of stained glass may give the atmosphere of worship. There are new glass processes which cut the time and expense of stained glass, yet when used in the contemporary church give a mellow light and a decorative pattern. The new process of casting glass patterns in concrete is definitely a 20th-century process. While the time and actual cost of making glass patterns in concrete block frames is not much less than that of producing stained glass, it is often more effective. It has greater color depth and the cost of installation is less, because the concrete block, complete with glass, fits into the opening of the concrete wall and thus takes less time and less manpower. Colored glass today, as in past ages, gives the church its proper setting and may contribute more to the beauty of a church than other crafts.

Mosaics are available at comparatively low cost because they can be designed by an artist but carried out by a less skilled craftsman. Much of this work is being done with success in the present-day church. There are few whole walls of mosaic, but there are altar decorations and Stations of the Cross. Ceramics such as terra cotta, both with natural and glazed surfaces, are also effective materials for the Stations of the Cross. Stations of the Cross may also be carved in relief, painted on wood or canvas or on the wall itself, or even made of wrought iron.

Although there are many painters doing decorative murals with symbolic subject matter, for the most part it is the artist-craftsman who finds a place for his work in the contemporary church because it is he who can make his art serve the utilitarian as well as artistic needs. The silversmith, the enameler, the worker in brass, bronze, steel, aluminum and other metals, the mosaicist and the ceramicist, the weaver, the embroiderer and the wood carver, have a new importance. Where they are good designers as well as craftsmen their work is raised to the artist class. It is by turning into account the hindrances and limitations which commissions impose that a craftsman can make his work successful and best display the excellence of his art.

An abstract design called "Gloria in Excelsis"

Designed by Dorothy Steinboner

Mears Photography

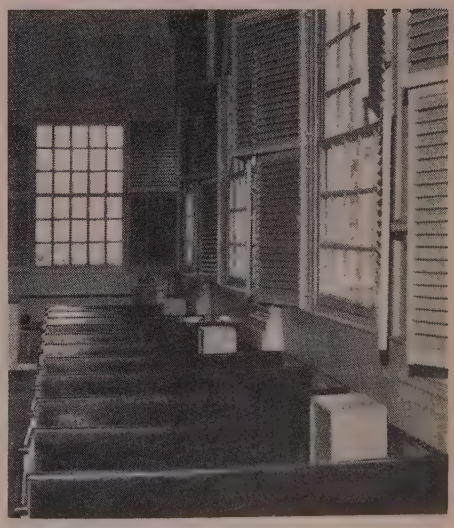
A Musical "First"

By the Rev. John W. B. Thompson

Strategically located microphones pick up organ sounds . . .

Bill Audiocraft Photos

relay them to a special tape recorder, play back through six amplifiers . . .



and feed into the church through five pair of speakers.

Wherever music is played, the enjoyment of it depends to a decisive degree on the acoustical properties of the hall or auditorium. Churches are no exception, as Christ Church in Cambridge, Mass., has long known. Built in 1761, Christ Church, of which the Rev. Gardiner M. Day is rector, is a splendid specimen of American Colonial architecture. However, the building is of wood and plaster, which has become more porous with the years; in addition, the floor of the church is completely carpeted, and the pews are covered with thick cushions. The result has not been happy, so far as music is concerned, for the potential resonance of the church building has been seriously curtailed by these features of its construction. The acoustics of the building are extremely dry (with a so-called "reverberation time" of 0.8 seconds). The result is ideal for the preacher, but unfortunate for the organist.

In 1941 a fine pipe organ was installed in Christ Church by the Aeolian-Skinner Organ Company of Boston. This organ is built in neo-classical design, one of the first of its kind in America, and is potentially an excellent instrument. But its performance has been seriously hampered, not only by the poor musical acoustics of the church building, but also by the depth of the pipe chambers. In effect, the organ has been "buried" ever since it was built.

Joseph Whiteford, president and tonal designer of Aeolian-Skinner, recognized the problem at Christ Church, which is duplicated in many churches throughout the United States. Mr. Whiteford has been carrying on extensive research in the field of church acoustics, and recently came up with an invention which has solved the problem. This system, which was installed in Christ Church last summer, is known as an "electronic reverberation unit." Two microphones, strategically placed in the pipe chambers, pick up the organ sound while it is being played and instantly relay it to a special tape-recording machine. The music is then played back through six amplifiers, with varying amounts of time delay, and in turn is fed into the church through five pairs of speakers, which have been installed behind the frieze board of the building. The reverberation time can be controlled, according to the acoustics desirable for a particular building; at Christ Church, the time will probably be set close to two seconds. The unit as installed is invisible, so that the architectural beauty of Christ Church has been in no way impaired.

The net result is an astonishingly life-like resonance, with no hint of its electronic origin. The organ sound comes alive and fills the building, as ideally intended, but never before achieved. Thus congregational singing is encouraged. As far as solo work is concerned, the organ at Christ Church sounds like a new instrument, according to Marion Boron, organist and choir-director of the parish.

The reverberation unit, of which the Christ Church installation is the first, will be made available in the near future by the Aeolian-Skinner Company. The unit will be custom-designed for each individual building, as it was for Christ Church.

THE CHURCH OFFICE

By the Rev. Joseph W. Peoples, Jr.
Rector, Christ Church, Joliet, Ill.

The evolution of the church office has been a slow thing. Before World War I, only the largest parishes had offices at all, and efforts to set them up were often resisted. Wardens and vestrymen, used to up-to-date methods and equipment in their own business or professional life, usually considered it was inappropriate for the church to have the same.

As the need for communication with parishioners grew, and parish life became more complicated, offices were very grudgingly allowed. In almost every case, equipment consisted of "hand-me-down" furniture and second-hand machines. There was little or no paid help.

There seemed to be a feeling among the laity, in general, that applying the techniques of the business world to the administration of the parish was something improper, and associated with secularism.

Thanks to the efforts of patient clergy over the years, and to a growing awareness on the part of the laity that telephones, new typewriters, and good mimeographs were not too worldly for the church to use, most parish offices today are in a happier state. All larger churches, and most middle size parishes have come to accept and take for granted the idea of an efficiently run office. Having thus accepted the basic idea of supporting a staff and equipment for them to work with, it may now be appropriate to suggest some ways of using all this to best advantage.

A Front Line of Public Relations

The church office, as now conceived, is on the front line of public relations for the parish. It is here that people come into daily contact with the administrative side of the church's life, and much of its pastoral ministry as well.

Here is a place to set forth a good impression of friendly concern, hospitality, and relaxed dignity. No longer need the church office be just a poorly lighted and ventilated, difficult to find "spare room" where an inky mimeograph runs off the Sunday bulletins. The decor should be bright and colorful, the furnishings as good as can be afforded, and at least part of the room given over to comfortable arrangements for visitors and guests.

There is no need for the entire place to resemble an office, but rather an attempt might be made to imitate the reception rooms of business and industry. The secretary can be trained to greet people with warmth and enthusiasm, and show a real interest in being of assistance. If one must wait, there should be good upholstered chairs to sit in, magazines to read, and an adequate light to read by.

Not a few church offices are today air-conditioned for the warm months, and some offer coffee to visitors from an automatic "maker." A few have brightened morale of staff and visitors alike with soft background music by a wired service, or from an FM radio source. If that surprises the reader, or disturbs him, he is looking at the church office with 1925 eyes — he has an attitude like that which resented the first "new" piece of equipment put into the church office, or the first effort of a rector to install a telephone separate from the rectory 'phone.

And speaking of telephones, is there any reason why the secretary cannot be instructed to answer it with real courtesy and spirit? Here a valuable lesson may be learned from business and the secular world. Have the secretary pick up the telephone with a cheery "Good Morning! Christ Church!" or something similar. It makes a far better impression for the church than simply sighing "hello" into the telephone or repeating the number. Small printed forms can be kept by the telephone for accurately and promptly jotting down the message, and the caller's name.

A Message on Stationery

Correspondence and the handling of the mail is another focal point in dealing with the public. Many print-

ers, such as Gunthorp's, in Chula Vista, Calif., now specialize in the design and printing of distinctive church stationery. Usually they offer colored inks and papers, and a dignified sketch of the church building for the letterhead. Often religious symbolism can carry a teaching message on the stationery — the lion for St. Mark's Church, or the Christus Rex for one dedicated to Christ the King.

Answering letters promptly is not a matter of policy alone. Much may depend on having dictation equipment and a modern typewriter on hand. An electric typewriter cannot be surpassed for speed, and is the best way to cut legible stencils for duplication.

Some thought must be given to the distribution of incoming mail. In a middle sized parish, mail will be addressed to some dozen or more people and organizations. An ideal way to sort out this mail, and assure its delivery within the parish office, is to purchase a "pigeon hole" mail box, with provision for little labels on each opening. Thus the secretary can easily distribute everyone's mail at one central point: rector, curate, verger, choirmaster, Woman's Auxiliary, Altar Guild, etc.

Many misunderstandings can be avoided, and rumors put down, if there is adequate communication with all parishioners. Just sending a great *quantity* of mail is not the answer. People nowadays get so much "junk" mail, as it is called, that many items not received first class are discarded without even being opened. Even postal cards get scant attention. The best plan seems to be to restrict mailings severely in number, and to make such mail attractive and comprehensive. In other words, send out a large bulletin once a month, containing *all* notices and schedules, rather than a series of lesser mailings all month long. Extra letters may go out at Christmas and Easter, and possibly for the parish annual meeting, but there should be few other exceptions. A mimeographed or printed monthly bulletin, containing all announcements, schedules and notices is the best way.

The diocese of Chicago publishes an excellent "partly-printed" bulletin for this purpose. Each week there is a different picture, sometimes in color, and a page of simple instruction in the Faith. The inside is blank for one's own notices. The parish mailing list may very well be mimeographed, and stapled together to make up a booklet (legal size paper) that serves as a directory. This should include all families and individuals, addresses, telephone numbers, and dates of "Family Days" if that plan is in use.

After each name can appear the letters "B," "C," and "C" in various combinations to indicate whether baptized, confirmed, and communicant. Such a list, preferred to a card file, is easily handed out to authorized persons in the parish for calling committees to use, or for evangelism purposes, each person on a committee getting a page or half page to call. It will be necessary, of course, to keep a "master list" on a clip board in the office which is constantly brought up to date as people come and go. Fresh lists can then be mimeographed as needed through the year, using the master list as a basis for the new edition. Each time a new list is mimeographed, a different colored paper can be used, and a note can appear at the top advising that older lists be destroyed. Since the list will be used for telephone calling in connection with parish dinners and similar activities, it is well to place an asterisk in front of those names of shut-in or older folks who are unable to participate in events outside the home.

In the well-run church office, all members of the parish staff should be located easily by the secretary. For this purpose, a small blackboard is helpful. On it can be painted the titles of the staff, and two columns following: "Can be reached at," and "Will return at — ." Thus, whenever a member of the staff leaves the premises, he can jot down his location, and the secretary will not be in doubt how to find him in an emergency, nor will she be uninformed should someone inquire "When will he be back?"

Keeping Records

All parishes are frequently asked for records of baptisms, confirmations, or marriages of years ago. An older parish finds it must pay a price today for the carelessness and lack of proper procedure of other generations. The keeping of records of all kinds is one of the most important functions of the church office.

In this connection, the mimeographed parish list, mentioned above, is far better than any kind of card file. People are less apt to get "lost," and it is easier to maintain accuracy of lists used by parish organizations and individuals. Also, there can be at the back of such a list a "supplemental" group. This can contain these categories of people: lapsed communicants, but still nearby residents; young folks away at school and college; people in military service; and that miscellany of friends and former members of the parish, now out of town, who wish to be "kept in touch" with things by mail.

Near the secretary's desk, hanging on the wall might be three clipboards. One would be the "master list" of the parish referred to above. The other two might be a list of sick and shut-in, and a list of those who need to be baptized or confirmed. The sheet for the sick and shut-in should be a mimeographed form, especially if there are many on the "shut-in" part of it. At the top can be names of hospitals in the community, with blank space for current patients from the parish. Underneath can be the mimeographed list of all shut-ins. This makes unnecessary the repeated typing of their names day by day. Important to this list is a blank right hand column under a heading "Date of Last Communion."

The third clipboard will contain a simple typewritten list, constantly revised and kept up to date, of those who should be baptized or confirmed.

New Families

A record of new arrivals in the parish may be kept in this way: each new family can be listed on a large card, about 6″ x 8″ and thumbtacked to a small bulletin board. On each card can be rubberstamped a "check list" for proper processing of the family. This might include the following: clergy called; layman called; pledge obtained; family day arranged; anniversaries obtained; on master address list. When all points have been checked off, the card is removed from the board. This assures that no new person or family will be "lost" or left to feel unwelcome in the parish.

One other wall chart found very helpful is a "parish activities chart." This is a simple calendar, providing a large blank space for each day of every month. It covers nine months or a year at a time, and can easily be drawn up by a sign shop or showcard painter. In the blanks by the calendar dates, all parish activities are pencilled in. This coördinates all types of affairs and prevents conflicts of dates. At a glance, anyone coming into the office can tell if a date is open for any event considered.

Tape Recording:

A Tool for the Church

By Russell F. Roth

In June of 1956, the congregations of 25 churches in the diocese of Minnesota heard the Rt. Rev. Stephen E. Keeler, their bishop,* speak to them via tape recording in their own sanctuaries. It was the 25th anniversary of the bishop's consecration to the episcopate. The 20-minute talk that the churches heard had been sent to them on sound tape copies of the original recording. This was the first official use of tape recording by the Minnesota diocese.

It was not untypical, however; more and more Church bodies are beginning to find that the comparatively new technological discovery, properly known as magnetic tape recording, is as useful in the religious field as it has already proved itself to be in the fields of education and music.

Magnetic recording got its start in 1900 when Valdemar Poulsen, a Danish inventor, won the Grand Prix at the Paris Exposition with a magnetic wire recorder that he had developed. Then Poulsen's invention dropped from sight. Only the Germans continued to experiment on any considerable scale with magnetic recording, discarding Poulsen's wire apparatus in favor of a vastly more efficient tape coated with iron oxide.

In brief, magnetic tape recording (which has since made the old wire method virtually obsolete) is an electromagnetic process of translating sound waves into a series of definite magnetic patterns of the iron oxide particles on the tape. Playback of a recorded tape is this same process in reverse (see diagram).

At the end of World War II, the finding of German patents and equipment for tape recording led to its improvement in America. As a result of tape, music recording, audio-educational aids, business and general communications were revolutionized.

Churchmen were among the first to see the possibilities of tape recording. As early as 1952, churches constituted the third largest group of purchasers of tape recorders (after schools and industry), and were putting the machines to uses of which the manufacturers had never dreamed.

For Stay-at-Homes

One such use, independently pioneered by a Providence, R. I., pastor and a lay Church member in Milwaukee, Wis., is to tape-record Church services and play them at the homes of sick and aged members who have been unable to attend the services themselves. A companion use for stay-at-homes is the tape recording of church conventions for reporting purposes, as well as for the benefit of those who want a permanent record of the occasion.

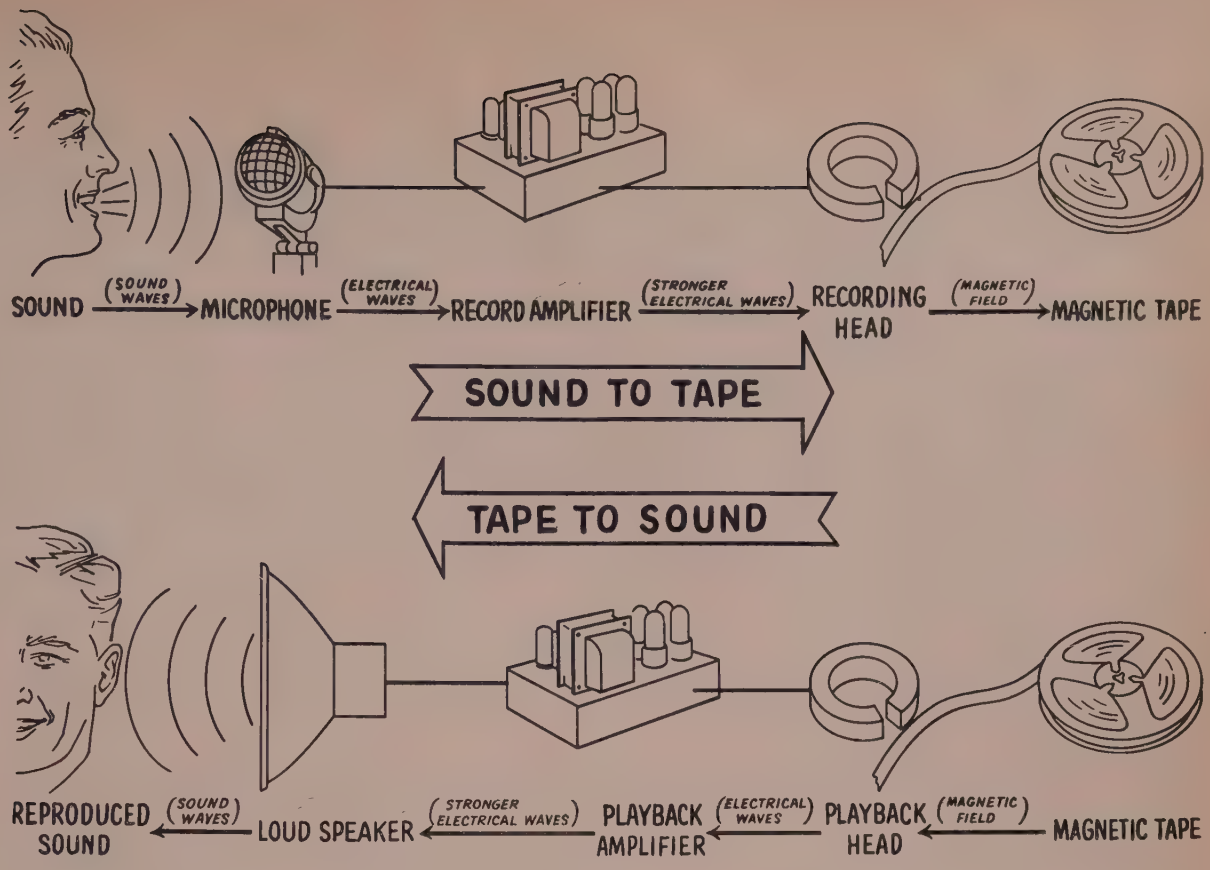
Tape recording has also joined more closely the Church and its missionaries in the field. One Minneapolis, Minn., pastor connected a tape recorder to his phone for a series of overseas calls to missionaries of his church; at succeeding Sunday evening services, he played these recorded calls back as dramatic "weekly reports" from the missions. Another pastor writes to missionaries of his church for tapes describing their work against a background of sounds typical of their locale; tapes returned to the mission are used to take back greetings and special messages.

This is one of the virtues of tape — its original recording can be kept permanently, or simply recorded over. No erasure is required; the act of recording is its own erasure. Thus, no great amount of tape is required for the average church operation, unless a library of permanent tapes is wanted. In some cases it is, as in those inter-church tape service groups which have built libraries of, for example, famous sermons out of the past.

Some churches also tape-record — usually to pass on in duplicate copies to the interested parties — baptisms, wedding ceremonies, and even funeral addresses. More and more communions are considering keeping denominational libraries of "best" or "out-of-the-way" sermons sent to them by their pastors. Many pastors now record, as a matter of course, their Sunday sermons — both at the moment of their delivery, and at the time they are being prepared. Of this latter practice, a priest said:

"Every pastor needs the self-discipline of listening to himself as he delivers a sermon, as he reads, and as he prays . . . mannerisms, careless pro-

*Bishop Keeler died September 25, 1956, while touring in Germany.



Here, without too much simplification, is how tape recording works. Key point of process is where recording head contacts magnetic tape.

Photo: Courtesy Minnesota Mining and Manufacturing Co.

nunciations, and all the other faults of which one is guilty will be there waiting to be detected on the recorded tape."

Because of this, tape recording of choir rehearsals was one of the earliest, and continues to be one of the most widespread, uses of tape recording in the Church. If used for this purpose, however, the tape recording machine should be one of those with at least two speeds — 3¾ and 7½ inches of tape passed through the recording head per second. The faster speed is required to preserve the fidelity especially desired in recording music. Also, quality tape that is known to be uniform in performance and a better microphone than that which comes with the usual tape recording machine should be employed.

How Much to Pay

The question of how much to pay for tape and tape recorders is best answered perhaps by saying that both are precision tools and that, as in so many other things, one generally gets what one pays for. It is more economical in the long run, for example, to use a dual rather than a single-track recorder, although the initial cost is more. Leader tapes, sometimes thought unnecessary, also should be attached to all tapes, not only for protection but for aid in handling as well — especially when the machine must be threaded, as it often is, in dark places.

Many churches now own a minimum of three recorders — one for the pastor's use, one with a special remote-control foot pedal for use by the church secretary in transcribing dictation, and one connected to play through the existing amplification system of the church.

Dictation is a common office use for the tape recorder, particularly where only part-time secretarial help is available. The advantage of the tape recorder in this connection is that the recorded reels of tape will "keep" until they can be transcribed. Then too, the tape can be used over again indefinitely. There are now a number of part-time secretaries who own their own recorders, and will call for recorded tapes, transcribe them at home, and return them with the finished typescript the next day.

Music on Tape

In some churches, music on tape has adequately substituted for an organ during emergencies, and in others, tape recorders regularly provide music for services. A development of wide interest in this field is the growth of tape-recorded libraries of Church music. At least one firm offers a selection of organ music for use on all tape recorders.

Other conveniences in the tape-recording line are:

*Extension microphone cords and speakers, especially useful when recording or playback is to be done in a large room.

*The new "Extra-Play" tapes which give 50% more recording time with no loss of fidelity.

*Pressure-sensitive labels for easier identification of recordings.

*Special splicing tape for editing tape recordings easily and quickly.

*Mailing cartons for protection of recordings sent through the mail.

*A wide range of reel sizes to accommodate recordings of every length.

Tape recorders themselves are of higher quality performance-wise than ever before — particularly the lower-priced machines. Pushbutton controls have replaced earlier knobs and levers, greatly simplifying operations. Several of the new units feature footage counters, making it a simple matter to locate any given spot on a recording.

Starting mainly as a hobby, tape recording has progressed to a point where it can help a church to grow creatively and to have a greater self-awareness of that growth.†

†For further information, a free copy of the booklet *The Tape Recorder in the Protestant Church* can be obtained by writing to the Minnesota Mining and Manufacturing Co., Dept. 6-69, 900 Fauquier St., St. Paul 6, Minn.

CHURCH ACCOUNTING

A proposal for improving church accounts based on an examination of current practices

By Lowell E. Larson

Embezzlers of church funds do not often make the news, and it is to be hoped that they are a rare type. This would be hard to prove, however, because there are so many opportunities for them to operate undetected.

Churches in the aggregate handle large sums of money. In several communities, they handle more money than any single business enterprise. However, most of them totally fail to enjoy the benefits which can be obtained from good accounting records, internal control, or external audit.

A church differs from a business in its basic motive, but every church has a business side; in order to carry out its spiritual service program, it needs efficient business methods.

There are certain obvious weaknesses which appear in a large number of church accounting systems. These weaknesses are centered around the internal organization and financial reporting. Two problems of primary importance are those of fixing responsibility and of providing an internal check.

It seems that in too many churches the responsibility of handling the money and accounting for it is left in the hands of just one individual, such as treasurer or financial secretary. Even when there are two officials, that does not necessarily mean that the work is properly divided. An example of this was found in one church which listed among its officers a secretary and a treasurer. On its staff it has a parish secretary, who is also the financial secretary. The responsibility for both the money and the accounts is with the parish secretary, who has the duty of bringing the money to the church office after the worship service, counting it, and making the deposit. The same person records the information from the envelopes to individual member accounts and maintains the receipts and disbursements journals.

In this same example, checks are signed by both the treasurer and financial secretary. To facilitate the writing of checks, the treasurer signs a supply in advance, which the financial secretary completes and signs as they are needed.

When a question was raised as to why the two signatures were required, when in reality the treasurer did not know for what the check was to be used, the answer was that there had been some trouble in the past and as a result it was decided that two signatures should be required. Of course, two signatures are only valuable if used in the proper way to signify an approval by two people.

Since embezzlements can occur in churches, as well as in business enterprises, one may wonder why churches seem lax in providing internal checks. It appears that the people of the church do not realize the importance and value of internal check. They fail to recognize the weakness that exists in their system and feel that church members ought to be trustworthy if any people are. It may be felt that it is evidence of suspicion to suggest that two people handle the work that one could handle. But internal check is not only a device to prevent fraud; it is also a method of preventing error, to which all humans are liable. The system used by a church in handling its money should be such that it is easy to do right and hard to do wrong.

Financial Reports

Some desirable qualities of financial reports are brevity, intelligibility, inclusiveness, and consistency. Church financial reports are usually deficient in some or all of these qualities.

A most frequent weakness in church financial reports is the lack of a balance sheet. One church treasurer indicated that he had seen only one

balance sheet other than his own, despite a nationwide search.

In another study it is reported that "less than five per cent of the reports . . . involved balance sheets that appeared to indicate *all* assets and *all* liabilities." Of 41 financial reports included in this study, eight had a form of balance sheet.

Classification of Items

Churches seem to fall down on the job of classifying items of receipts and disbursements in their reports. A common weakness is to show too much detail. In one report, disbursements were listed in chronological order with check number, to whom paid, purpose of payment, and the amount. No attempt was made to classify the 74 items. The report would have been improved if the disbursement items had been consolidated.

More typical of the church reports studied was some grouping of disbursements such as fuel, postage, pastor's salary, etc. The arrangement of these items presented no consistent pattern. In many cases related items such as benevolences or plant items were not grouped together.

Annual church reports seldom make comparisons between current operations and budgeted operations or between past operations and current operations. The lack of classification of disbursements mentioned above may be a contributing factor. If a church plans its operations through a budget, which represents the wishes of the members, it should surely report how the actual program compares with the planned program.

One good arrangement lists the total receipts as a separate amount as well as the total disbursements. The final amount is the ending cash balance. A comparison can easily be made between total receipts and total disbursements, as well as between the beginning and ending cash balances.

Headings used for church financial statements often are vague. One common heading is "Treasurer's Report." In the annual reports which included auxiliary organizations, the title "Treasurer's Report" was also used by these organizations individually. Another common weakness is the omission of the date or period of time that is covered.

A majority of churches seem to use some kind of audit. However, the audit is rarely made by a firm of accountants. The audits are generally inadequate and often consist of verifying the totals in the journal or on the reports. This situation is due to an inadequate concept of audit standards.

The Episcopal Church in its Canon 6, Section 5, requires an annual audit. "All accounts shall be audited annually by a Certified or Independent Public Accountant, or by such an accounting agency as shall be permitted by the Finance Committee or Department of Finance of the Diocese or Missionary District."

Provision is needed for auditing the church records by independent auditors. If the expense of an outside audit cannot be justified, and there are trained accountants in the membership, these might be appointed as an auditing committee.

A Proposed System

A good church accounting system should provide information which will:

1. Aid in planning the future program.
2. Report actual progress compared with the planned program.
3. Provide a historical record.

The financial affairs of the church must be divided among several people in order to provide proper internal control. General records should be in the hands of a treasurer while the financial secretary should have the contributors' records. The handling of cash receipts should be left with a cashier's committee. Disbursements should be by authority of the governing board. The chairman of the auditing committee should be responsible for receiving the bank statements from the bank and making the reconciliation.

Some kind of written instructions is needed for handling the money and the records. These explanations need not be elaborate, but should be complete enough so the records will be consistent from year to year.

The written instructions should include directions for preparing the budget, handling and recording cash, and financial reporting. These directions should not be so rigid as to discourage an alert treasurer from making improvements. Rather they should provide help for those who are untrained for their job and deter the treasurer who might want to make unwise short cuts or changes.

The program of a church comes first, then the budget. The budget should not control the church program, for it is a means to an end, not the end in itself. The membership should be challenged to meet the *program* (not the budget) by contributing the income necessary to carry it out. In this way the budget will not be the master, but rather the servant of the church.

Budgets follow two basic patterns. The first involves the use of a single budget and is called the unified budget. The second is a multi-purpose budget, often called a duplex budget because it is set up on the basis of separation between funds, such as current funds and benevolences.

The single or unified budget may take on two variations: If completely unified, all funds for organizations within the church pass through one treasurer. If not completely unified, a single budget is still used for the activities of the congregation as a whole, while each organization has its own treasurer.

The adoption of the budget authorizes the officers to act within the budget. Any change in the budget should be authorized by the congregation or whatever group has specific authority. Generally, the benevolence budget is a minimum amount while the amount for local use is considered a maximum amount. Instructions should be given the officers to disburse amounts received above the minimum for benevolences on the basis of an agreed plan.

Members' Accounts

The records of members' accounts maintained by the financial secretary are primarily records of contributions received from members. There are a great number of forms available from publishers, more than for any other phase of church accounting. The choice of forms can be made from bound books, post bindings, ledger cards, etc.

Because of the amount of work involved in this phase of the accounting, and because of the desirability of providing a record or "statement" for the contributor, some kind of carbon system is feasible for a small church. With this system, each entry on the contributor's record is also entered by carbon on a second form. This saves the work of making out separate reports for contributors. The second copy of the form is perforated so that contributions can be acknowledged by tearing off each quarter's information and sending it to the contributor. Across the top of the carbon for each quarter there should appear words to this effect: "This report acknowledges

your gifts for the quarter. If you have any questions please contact the financial secretary." This kind of reporting is considered a receipt, not a dun. Therefore, no provision is made to show the balance unpaid. Much of the money which will come from the envelopes will be currency and it is important from the standpoint of control that each donor get a receipt.

The accounts with members can be kept in a ring or post binder. Members' names are listed alphabetically. In addition to the amount of the pledge, each member's account includes the envelope number. Each contributor is given a set of prenumbered and predated envelopes to be used for making contributions toward his pledge. Such envelopes can be secured from any printer of church supplies.

Envelopes are available in the single, duplex, or triplex pocket design. The idea behind the use of several pockets is that if several funds are used, one pocket can be used for contributions to each fund. For convenience in opening and counting, the single pocket envelope is recommended.

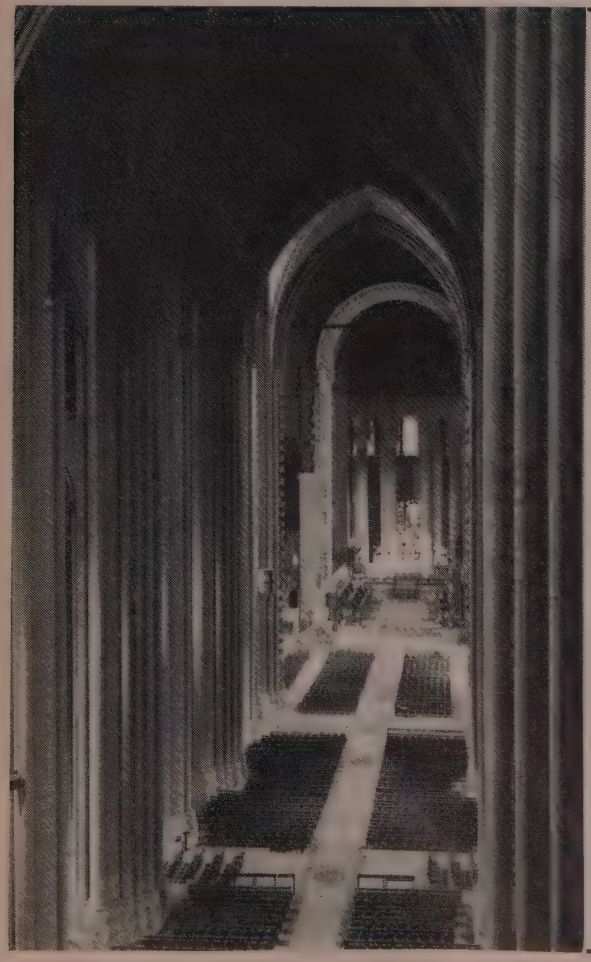
The envelopes received during the Sunday services provide a major source of revenue for the church. Immediately after the church services are completed, the persons in charge of counting the funds should remove the offering to the church office. There should be at least two people with the money at all times for the protection of the money as well as the people handling it. The money should be counted at once. If not counted promptly, the money must be placed in the church safe until the committee can count it.

When the money is counted, special care must be taken to check the contents of each envelope against the amount written on the front. If there is a discrepancy, the actual amount should be written in and circled on the envelope to show it as a correction. The amounts in the envelopes are counted separately from the currency and silver. This information is needed for the receipts summary report.

The loose offering for which envelopes were not used is also counted and included on the report. When the committee counts the money, a receipts summary report is made out in triplicate. One report is for the treasurer, one for the financial secretary, and the third for the church office or pastor. The report shows the source of receipts as well as the funds to which they belong. Amounts given to benevolences are entered in the benevolence column. If the budget allocates part of the receipts to plant funds or for a special project, the division can be made at this time by a percentage allocation if appropriate. Special caution must be taken to note any donations which are made for designed objects. These need to be reported separately with both the designation and amount shown.

In addition to the money received from the Sunday offering, there may be some amounts sent or brought to the church office during the week. These should be receipted by the office secretary and can be included in the deposit made from the Sunday offering. Information on all items must be complete as to their source and object so the treasurer can properly record them. The committee members sign the report when it is completed.

The receipts can now be entered on a bank deposit slip in duplicate. The total deposit must equal the receipts summary. One copy of the deposit slip will go with the deposit and the other will go to the treasurer. Only



Representative Installations in Episcopal Churches are the following:

Cathedral of St. John the Divine
New York City, New York
St. Thomas Church, New York City
St. Paul's Church, Salinas, Calif.
All Saints' Church, Worcester, Mass.
Church of the Advent, Boston, Mass.
St. Mark's, Shreveport, La.
Grace Episcopal, Silver Spring, Md.
All Saints', Pontiac, Mich.
Christ Church, Houston, Texas

Aeolian Skinner
Organ Company Inc.
Boston 27, Mass.

one bank account need be used. The deposit should be brought to the night deposit of the bank by one of the committee members or left in the church safe and brought to the bank the next day.

The envelopes (empty, with amounts entered) and a copy of the receipts summary go to the financial secretary. He arranges the envelopes in order and posts from them to the individual member's accounts. The envelopes should be kept for a reasonable time after statements go to members, and until after the yearly reports have been prepared.

The treasurer's copy of the receipts summary is the basis for his journal record. A bound journal is preferable so pages cannot be removed. This is a special precaution where audit controls are weak. In order to facilitate the report preparation, cash is separated in the journals according to funds and sources, using column totals from the receipts summary.

Special care should be taken in handling and reporting contributions which are given through the church to be forwarded for a designated purpose. Common sources of such contributions include the memorials given at the time of a funeral. In order to assure that these funds are not overlooked and included as miscellaneous receipts, they should be run through the "designated" columns provided on the receipts summary and in the receipts journal.

Handling Disbursements

The basic requirement for handling disbursements is that the disbursement be properly authorized. When the congregation approves the budget, approval is given for the disbursements within that budget. The accounting system must provide the knowledge that disbursements are within that approval. Generally no further approval is needed to pay the salaries and utilities, which are under contract.

Additional controls are needed for items purchased by individual staff members. Most purchasing is done by the janitor, secretary, or pastor. Invoices will come to the church office. The secretary will verify receipt of the goods and mark the face of the invoice "Goods Received," with his initials. The invoices will be turned over to the treasurer who presents them to the board of trustees for approval. When he is satisfied that the expenditures are proper, the chair-

"WHAT A CHURCHMAN OUGHT TO KNOW"

How many of these can you answer?

1. The Church's newest missionary district is_____. Its Bishop is_____.
2. The diocese reporting the largest increase in communicants in 1957 is_____.
3. The fastest-growing overseas Missionary area is_____.
4. The next General Convention will be the Church's____th, and will be held in_____.
5. Ash Wednesday in 1958 will fall on_____.
6. The president of the standing committee in my diocese is_____.
7. The Episcopal Church has_____dioceses and_____ missionary districts.
8. The latest statistics show_____baptized persons and _____communicants in the Church.
9. The Archbishop of Capetown is_____.
10. The "baby bishop" (latest consecrated) at the close of 1958 was_____.

Answers

1. Central America; Rt. Rev. David E. Richards.
2. Louisiana; it had a gain of 5.19%.
3. Okinawa; it gained 30.18% in communicants.
4. 59th; Miami Beach, Florida.
5. February 19th.
6. Look it up, pp. 152-3 in 1958 Annual.
7. 75; 27.
8. 3,163,126; 1,923,172. (Were you within 10%?)
9. Most Rev. Joost de Blank.
10. Rt. Rev. Clarence R. Haden Jr., Bishop Coadjutor of Sacramento.

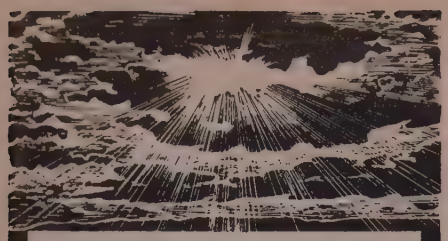
Score 10 for each correct answer. If your total score is less than 100, you need,

THE EPISCOPAL CHURCH ANNUAL
for 1958

Price $5.00, postage paid on cash orders

MOREHOUSE-GORHAM CO.

Chicago New York San Francisco



CHRIST BE WITH ME

Walter Russell Bowie

From the ancient and beautiful St. Patrick's Hymn comes the title for these 31 brief devotions for daily reading.

Jesus is the unifying theme of these meditations and prayers by a writer who imparts through them his deep sense of Christ's abiding prescnce. Each reading has a single scripture sentence to be recalled during the day, and a morning and evening prayer by Dr. Bowie. $1.75

Visit your bookstore soon

ABINGDON PRESS

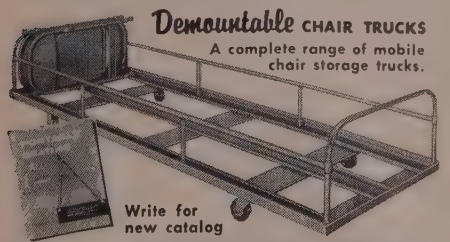
Publisher of THE INTERPRETER'S BIBLE

Never Before . . .

SUCH COMFORT AND LONG-LIFE DURABILITY

KRUEGER chair No. 103 with thick foam rubber cushioning is chock-full of superior seating qualities!

Here's the last word in folding chair comfort. Soft, ¾" thick foam rubber cushion contour shaped and bonded to a steel seat. Durable Naugahyde covering is then bonded to the cushion, fully wrapped around and secured within the seat's rolled edge. Entire chair is one of Krueger's finest tubular steel units. Fold-away, detachable, foam cushioned kneelboard also available. Write for brochure 100.



Demountable CHAIR TRUCKS

A complete range of mobile chair storage trucks.

Write for new catalog

KRUEGER

METAL PRODUCTS • GREEN BAY • WISCONSIN

man should so indicate, with his initials and date, and the treasurer can proceed to write the checks.

Checks should be used for all payments. The treasurer should have custody of all checks and sign all checks. Checks ought to be prenumbered. Only one signature is required on the check. Two signers on a check ordinarily are not a practical control because often one signature is affixed without adequately examining the supporting invoices or vouchers. If petty cash is used, regular petty cash vouchers are needed. The petty cash will be replenished by check on the basis of the vouchers.

The bank account should be reconciled monthly by the chairman of the auditing committee, who should receive the bank statement directly from the bank.

Information for the disbursements journal should be copied from the voucher copy of the check or from the check stubs. The disbursements journal will be similar to the receipts journal in that it too will show the fund as well as the classification of disbursements. Unless the volume and variety transactions are exceedingly large, it should be possible for one treasurer to maintain a record of all transactions in one disbursements journal.

A column should be used for each type of disbursement. Short sheets can be used to provide additional columns if they are needed. Each column would be the same as a disbursement classification used in the financial statements. Requirements of the necessary reports should also be kept in mind when determining the classification of disbursements. Using the same breakdown in the journals will help in preparing these reports, too.

Deposits are entered from the receipts summary and the balance in the bank account is carried forward in total. It is not necessary to keep separate fund balances; those will be computed in preparing monthly reports.

To facilitate the monthly preparation of reports, each column in the journal should be totaled at the end of the month. The totals should be crossfooted for each fund group and proven equal to the total cash disbursed for that fund. Totals for the year to date can be obtained by adding the monthly totals.

Some specific project, such as building a new unit, may create so much work that a second treasurer is needed. In that case, the second treasurer will maintain a separate journal. A separate bank account should also be used so the second treasurer can issue checks from this special fund. As with the disbursements from other funds, disbursements from the special fund should be properly authorized. Often a special committee is given the responsibility for the project and has authority to approve the disbursements. Care must be taken so the special projects fund is operated according to its purpose and within its restrictions. Reports can be prepared directly from the special journal.

Financial Statements

The treasurer will need to prepare a statement of cash receipts and disbursements at monthly intervals for the trustees. Included would be all the accounts from the journal or journals. The accounts should be separated into funds on the statements. In addition, comparisons with the budget should be included.

The monthly statements may show a small balance in the benevolence funds. A good practice is to forward the benevolences monthly. At the end of the year, there should be no balance in the benevolence fund.

In addition to the interim statements for the officers, a report of receipts and disbursements should be prepared for the congregation. Annual reports are the minimum; semiannual and quarterly reports may be used.

Financial reporting will be more complete with the use of a balance sheet, although the church is primarily interested in receipts and disbursements. The balance sheet is very important if there are liabilities.

Graphic presentation for the current year and four or five previous years in the interim or annual reports would be of interest to both pastor and church members.

The financial statements deserve to be filed with the permanent records of the church. This is especially important where there are no ledger accounts.

National Church organizations could encourage improved recordkeeping by local churches if they provided a trained accountant who would work with individual churches. A system, once set up by an accountant, would enable the local treasurer, with little or no accounting training, to maintain the flow of information from the transactions to the reports.

sorts and conditions

CHRISTIANITY, insisting that the meaning of human life is not based on our earthly prosperity or comfort, does not accept the idea that enjoyment of life is the main purpose of day-to-day living.

OUR LIFE on earth is sometimes said to provide a probationary period, with a series of tests ("temptations") to sort out good souls from bad ones. There is something not quite right about this idea, at least when it is stated as baldly as that. God does not have to make discoveries about the qualities of human souls. He already knows all there is to know about their potentialities and their destinies.

PERHAPS a better view of the subject is to look upon earthly life as a process of growth and development, the object being not to reveal character but to create it.

THE KIND of character that we are supposed to be developing is not, however, mere "goodness" or "righteousness." A man of character, in the usual sense of the word, may or may not be a man who is making spiritual headway. The particular thing in which we believe God is interested is holiness, or belonging-to-God-ness; a relationship to God which the New Testament writers call sonship. To be a satisfactory son, you have to be a good man, and something more than a good man.

WHEN a baby is born, we baptize him to provide him with that new birth into divine sonship which is supposed to flower into Christian character. Baptized people sometimes fall away from the patrimony which belongs to them by right of their baptism. But the new-born soul in the Kingdom of God already has, through Christ, the relation of sonship which Jesus died to restore between man and God.

IT CERTAINLY would clear things up if we could find out what proportion of mankind is among the finally saved and what proportion is among the finally lost. The trouble with Christian character is that God hasn't let us know what the passing mark is. But undoubtedly one reason why He hasn't done so is that there is no "passing mark" as such. St. Paul, with his vehement denials that we are justified before God by the works of the law, was making this very point. The question is not one of attaining a certain degree of virtue but of attaining and maintaining a certain relationship with God.

IF WE had to rely on our virtue to be saved, I suppose that one sin would be enough to damn us. Perfection is not a matter of degrees. It is all or nothing. But if we respond to God's love for us by loving Him in return, we are on the road to perfection. Different people are at different places along the road. People who now are guilty of differing degrees of sinfulness may wind up at the same place.

BEING SAVED, however, can hardly be the real purpose of human life. It is a little bit like a television set that doesn't work properly. The most important thing for the television set is to get it fixed. One wouldn't say that the television set exists for the purpose of being repaired, even though it sometimes seems that way.

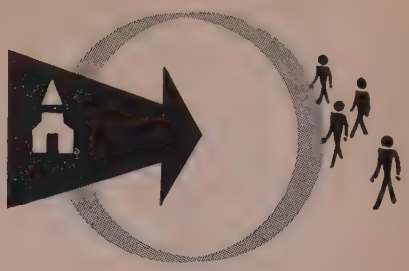
SO, our sinful condition, which the theologians call original sin, has profound effects not only on our present status but on our whole idea of what life is for. We need a thorough overhauling before we can even begin to operate normally, and the overhauling process, which is only a means to an end, takes on the appearance of the end itself.

THEOLOGIANS argue over the question whether God would have come to earth and been made man if our first parents had not sinned. An anonymous Latin hymn, "Exultet," written sometime before the eighth century, describes Adam's sin as a "happy fault" (*"O felix culpa"*), because it led to the coming of the Redeemer. However, it is hard to believe that repaired man has a greater destiny than undamaged man would have had.

IN ANY CASE, because Christ did come, we know that God loves us and wants us to love Him in return. We know that many things must be done to and in us before we are in condition to function as we should, and that all our present relationships, our joys and pleasures as well as our sorrows and troubles, are secondary to the pursuit of the goal of holiness, of union with God. A damaged television set may be able to produce some sort of picture, which you can enjoy to a limited extent. But using the set today is not as important as repairing it so that it will really work right tomorrow.

HENCE, Christianity constantly warns us that enjoying life in the world today is not the first item on our spiritual agenda, even though enjoying life with God is the ultimate goal.

PETER DAY.



Is *Your* Church Getting Through to the *Un*churched?

As a national organization, perhaps your church is making good headway in missionary activity.

But how are you doing in your own back-yard? How are you letting your own neighbors know that you're ready to help them?

Bells are uniquely effective in communicating this message. Fortunately, good bells can now be obtained at modest cost. A Schulmerich carillon, with bell-metal tones of surpassing beauty, can be installed for as little as $2500—a fraction of the cost of traditional cast bells, yet one of the most potent forces at your command to ring out a welcome to those in need of the comfort of church membership. A demonstration can be arranged to suit your convenience.

Schulmerich Carillons, Inc.
W-18 Carillon Hill,
Sellersville, Pa.

SCHULMERICH
CARILLONS

EDITORIALS

The Church of South India

I — THE PROBLEM

Every responsible voice which has joined the debate on the question of the relations of the Episcopal Church with the Church of South India is agreed on one central point:

What is sought is a solution of the problem which makes a contribution to the cause of Christian unity.

This is the goal sought by those who see in CSI a part of the Catholic Church of Christ, a great stride forward in the long process of the reunion of Christendom under terms consistent with the Chicago-Lambeth Quadrilateral.

It is just as truly the goal sought by those who see CSI as a misguided maneuver in which the catholicity of Indian Anglicanism has been sacrificed to the short-run advantage of unity with certain Protestant bodies.

There is a still further area of agreement between the forces supporting and opposing the intercommunion proposals made by the Episcopal Church's delegation to CSI. It is that the Episcopal Church is unable to legislate for CSI, and can act only in the very limited area in which the life of the Episcopal Church and that of CSI come in contact. In effect, all we can do is determine the policy to be taken in regard to CSI laymen and clergy visiting the United States and in regard to American Episcopalians visiting India.

It seems to be beyond serious question that very strong reasons exist in India for honest Christians to seek new forms through which unity can be achieved. The Christian community is a very small minority of the population of India. The Christian Church has been closely connected with the processes through which western imperialism long dominated the life of India. The position of Christian bodies in an independent India is suspect, much as the position of the Anglican Church was in the United States immediately after our Revolution. Divisions within the Christian community, largely products of struggles in western Europe centuries ago, take on the aspect of scandal in the eyes of many intelligent Indian Christians. The sense of scandal is heightened by the Indian tendency to think of religion as an area in which every belief has a contribution to make.

In their effort to achieve unity, the organizers of CSI took care to acknowledge the classic statement of the Anglican Communion on unity: the Chicago-Lambeth Quadrilateral with its statement of minimum conditions which must be met: 1. The three-fold apostolic ministry; 2. The Holy Scriptures of the Old and New Testaments; 3. The Sacraments of Holy Baptism and Holy Communion; 4. The Catholic Creeds.

Proponents of fellowship with CSI declare that all four requirements are met by the Indian Church. The Scriptures are received; the Sacraments are recognized as such; the Apostles' and Nicene Creeds are accepted; an episcopally ordained three-fold ministry is the norm toward which CSI works.

Proponents of the CSI plan defend it on two distinct but not contradictory grounds. One is that the special factors in the Indian situation make it necessary. The other is that the CSI plan is a pioneering step forward which, they hope, may be imitated by divided Christian communions in other countries. In effect, the two-fold argument is that out of expediency has arisen a creative idea transcending the narrow limits of local expediency.

To these arguments, opponents of the plan respond with serious objections centered principally on two points of the four in the Quadrilateral: the Creeds and the ministry.

They point out that though the Creeds are officially endorsed, an "escape clause" exists in the Constitution of CSI, declaring that the individual is not bound to accept the Creeds entire. To the counter-argument that, in fact, many Episcopalians do not believe the Creeds literally and fully, the opponents of union with CSI insist that there is a profound difference between individual doubt or error and an open invitation in basic Church law to reject articles of faith.

Most controversy, however, is concerned with the problem of ministry. CSI has declared itself as seeking an apostolic ministry. But it has refused to insist upon such a ministry. All recognized ministers of the founding Churches of CSI (Anglican, Methodist, Congregational, and Presbyterian) become presbyters of CSI without any difference or distinction, regardless of whether or not they have been episcopally ordained. Episcopal ordination is available to such presbyters, but they are not required to obtain it. During a 30-year trial period, ministers from abroad recognized by the founding Churches of CSI may be accepted as CSI presbyters without episcopal ordination.

A by-product of this problem of ordination is the matter of the validity of the Sacraments in CSI. It is a widely held view that there can be no Holy Communion without a priest, and no priest who has not been ordained by a bishop in the apostolic succession. Thus, many believe that the question of whether a CSI Communion is valid depends on which presbyter celebrates it.

CSI itself has explicit doubts about its long-run

view of the ministry. It has said it will review after 30 years of trial the question of the status of non-episcopally ordained ministers from Churches abroad. But it has also said that it intends to remain in full communion with all Churches from which its founding bodies derived. CSI leaders say frankly that their hopes for a resolution of the problem lie in their belief that other Churches will follow CSI's example and achieve such unity among themselves that the problem will simply disappear before the trial period ends.

This problem of ministry is no mere academic question. It is directly connected with the whole problem of Christian unity. The great majority of Christians are members of Communions which hold the view that the apostolic ministry is an absolute essential for the Church. There are far more Roman Catholics and Eastern Orthodox Christians than there are Protestants, and there seems no reason to believe that either the Roman or Eastern Churches will change their opinion on this question. Opponents of intercommunion with CSI declare that acceptance of the CSI view of the ministry would be a step to harden, not dissolve, the divisions in Christendom.

The Episcopal Church's delegation to CSI has proposed a measure of fellowship as soon as General Convention can act on it. It urges recognition of episcopally ordained clergy of CSI as true bishops, priests or deacons of the Church of God. It would permit an Episcopalian visiting India to receive communion from a presbyter of that Church, whether or not episcopally ordained. It would permit bishops of the Episcopal Church to allow CSI presbyters who are Episcopally ordained to celebrate the Holy Communions in American Churches. Bishops could invite other presbyters of CSI to preach in their Churches. CSI communicants would be allowed to receive Holy Communion in Episcopal Churches.

The delegation speaks from a great desire to achieve unity with our Christian brothers. Many responsible Churchpeople are in agreement that the proposed measure of fellowship is a necessary step toward such unity.

Many other responsible Churchpeople believe that the proposals are ill-considered, and that they will serve only to advance the cause of a limited pan-Protestantism, at the price of making true Christian reunion more difficult.

It is in such a frame of reference, THE LIVING CHURCH believes, that the debate should be conducted. It is not a fight between enemies nor a debate over ends to be sought. It is an argument between brothers as to the wisdom or unwisdom of one specific step in the pursuit of an objective upon which all agree.

The columns of THE LIVING CHURCH have been and will be open to thoughtful discussion of this whole issue by proponents and opponents of the delegation's proposals. We believe CSI represents one of the most important issues with which General Convention will have to deal, and we accept the role of providing a continuing forum on the subject.

THE LIVING CHURCH has another role, which is to express its opinion on the question. We will do this with whatever wisdom God gives us. Next week, in this same space, we plan to present our own view of the issue, not to close debate but, we hope, to make a constructive contribution to that debate.

Perils of Administration

There are two perils involved in the issue of parish administration. One peril is inefficiency, awkwardness, and ineptness. The other is an overly great concern with the mechanics of church operation. The first peril can lead to a weakening of the Church's witness to the faith; the second can lead to a "professionalism" which becomes so concerned with administrative technique that it seldom concerns itself with the content of the faith at all.

At the parish level, at least, the peril of inefficiency is the more commonly met. The waste of manpower involved in doing work hastily, haphazardly, with poor equipment and without a proper utilization of specialized services available produces a heavy drain upon time and tempers.

This issue's major articles discuss the Church office, accounting methods, art, tape recordings and a problem in music. Each of these concerns practical problems whose solution can benefit the Church. Later Parish Administration Issues will discuss a wide range of other administrative topics.

We hope and believe that these articles will prove of real and practical value. But they will have such value only for those who see in improved administration a means to the end, which is the uniting of mankind in the redemptive fellowship which is the Church of Christ.

NEXT WEEK:

What is the top issue facing General Convention?

THE LIVING CHURCH has asked a group of bishops, priests, and laymen to select the most important issue to come before General Convention in October and to give their opinion on what should be done about the issue. Among those responding are Bishops Stark of Newark and Burrill of Chicago, and laymen Charles Taft and Clifford Morehouse. Their answers will be presented in next week's issue.

ADVT.

People 60 to 80

COPY DOWN THIS NAME AND ADDRESS NOW . . .

. . . and write today to find out how you can still apply for a $1,000 life insurance policy to help take care of final expenses without burdening your family. Mail a postcard or letter, giving your name, address and age to:

Old American Ins. Co.
1 West 9th, Dept. L108P
Kansas City, Missouri

There is no obligation—and no one will call on you. You can handle the entire transaction by mail.

Relentless Strangers

10 Biblical Episodes by Edward W. Warner

A series of "person to person" meetings between the reader and ten Biblical personalities—Joseph, Jeremiah, John the Baptist, Peter and others.

Offers a unique adventure in faith.

$2.50 at all book stores

MUHLENBERG PRESS • PHILADELPHIA

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J.

To the Editors, *The Living Church*
407 E. Michigan Street
Milwaukee 2, Wisconsin

Please ☐ begin ☐ renew my subscription to The Living Church immediately.

☐ Payment enclosed. ***☐ Bill me.***

Name

Address

City Zone State

☐ 1 yr., $8.50. ☐ 2 yrs., $15.00. ☐ 3 yrs., $19.50.

***If this is a gift subscription,* print name and address of receipt above. Print your name and address here:**

☐ Enclose gift card. *☐ Do not enclose gift card.*

☐ Enter my own and gift subscription for one year at *special combined rate* of $15.00.

PEOPLE and places

Appointments Accepted

The Rev. **William H. Chard**, rector of **St. John's Church, Fall River**, Mass., is now also rector of **St. Stephen's Church, Fall River.** Address as before: 496 S. Almond St., Fall River.

The Rev. **Claude F. Du Teil**, formerly rector of the **Church of the Good Shepherd, Wailuku, Maui**, Hawaii, will on February 1st become rector of **St. Christopher's Church, Kailua, Oahu**, Hawaii. Office address: Box 1128, Kailua, Oahu, Hawaii; residence 178 Kuukama, Kailua.

The Rev. **Allen W. Joslin**, formerly rector of the **Church of the Resurrection, Greenwood**, S. C., is now rector of **Christ Church, Swansea**, Mass. Address: 9 Main St.

The Rev. **Lester J. Maitland**, who formerly served **St. John's Church, Iron River**, Mich., is now rector of **St. Stephen's Church, Escanaba**, Mich. Address: Box 344.

The Rev. Dr. **Robert S. Rayson**, who has been serving **St. Mark's Church, Dorval**, in the diocese of Montreal, Canada, will become principal of **Canterbury College, Windsor**, Ont., shortly after Easter.

The Rev. **James P. Woodson, Jr.**, formerly vicar of **St. Mary's Church, Andalusia**, Ala., is now rector of **Holy Innocents' Church, Auburn**, Ala. Address: Box 210.

Resignations

The Rev. Dr. **J. H. Randolph Ray**, rector of the **Little Church Around the Corner**, Fifth Ave. and Twenty-Ninth St., **New York (Church of the Transfiguration)**, will retire in June, when he reaches the age of 72. He will then be rector emeritus. Dr. Ray recently wrote a book about the Church of the Transfiguration (also known as the Actors' Church).

Changes of Address

The Rev. **John A. Welbourn**, retired priest of the missionary district of Kyoto, Japan, formerly addressed in Leesburg, Va., may now be addressed at 133 Greenwood Dr., West Palm Beach, Fla.

Ordinations

Priests

Albany — By Bishop Barry: The Rev. **Frederick Carleton McQuade, Jr.**, on November 30th; to be assistant, Church of the Messiah, Glens Falls, N. Y., and to be in charge of St. Timothy's, Moreau.

By Bishop Barry: The Rev. **Douglas Brant Haviland**, on December 14th; to be in charge of St. Andrew's Church, Schroon Lake, N. Y., and Christ Church, Pottersville.

Harrisburg — By Bishop Heistand: The Rev. **Donald R. Cutler**, on December 14th; to be assistant at St. Andrew's, State College, Pa., and student worker at Penn State University; address: 304 S. Frazier St.

Massachusetts — By Bishop Stokes, on December 21st: The Rev. **Robert Phillips Barnes**, curate, Grace Church, Lawrence; the Rev. **David Lang Clark**, curate, St. John's, Saugus; the Rev. **George Kenneth Garrett**, in charge, All Saints', Georgetown, Mass.; the Rev. **Donald Tileston Isaac**, curate, St. Andrew's, Ayer, Groton, and Forge Village; the Rev. **George Douglas Krumbhaar**, assistant, Cathedral Church of St. Paul, Boston; the Rev. **Stanley Lawrence Reynolds**, rector, Holy Trinity Church, Marlborough; the Rev. **David Emerson Smith**, assistant, Parish on Martha's Vineyard; and the Rev. **John Wesley Bell Thompson, Jr.**, curate, Christ Church, Cambridge.

By Bishop Aldrich, retired Coadjutor of Michigan, acting for the Bishop of Massachusetts: The Rev. **Claude Archibald Smith**, curate, St. Andrew's, Wellesley, Mass., December 21st.

Mexico — By Bishop Salinas y Velasco, on December 15th: The Rev. **Faustino Martinez**, in charge, La Santisima Trinidad, Santa Maria Tlalminilolpan; the Rev. **Leonardo Romero**, in charge, San Mateo, Tecalco; the Rev. **Leonel**

JAMES POWELL & SONS
(Whitefriars) Ltd. Est. 1680
HARROW, MIDDLESEX, ENGLAND
STAINED GLASS
American Representative
FRANCIS J. MAYERS
2 W. 47th St., New York, N.Y.
Tel. Luxemburg 2-2188

Clergy and Choir
VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments
J. M. HALL, Inc.
14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CHickering 4-3306

BRADEN CRAFT CARDS

Distinctive greeting cards with Scripture and other inspirational sentiments. Old MS designs in water colors. Old English lettering. For individuals or church groups to send for Birthdays, to shut-ins, etc. 5 cents each. Write for illustrated circular.

3269 Park Avenue, Indianapolis 5, Indiana

Not supplied for re-sale except to stores

CUSTOM PEWS & PEW CUSHIONS
FURNITURE
CHANCEL, SACRISTY & CHURCH SCHOOL
Write us about our campaign offer on complete kneelers
Allied Church Products, Inc.
Manufacturers and Distributors
2470 Main Street, Hartford 5, Conn.

ST. MONICA'S HOME FOR SICK COLORED WOMEN
(Founded in 1888)
125 Highland Street
Boston 19, Massachusetts
Under the direction of
The Sisters of St. Margaret

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* **1958**
COX SONS & VINING, Inc
131 EAST 23rd STREET, NEW YORK, N. Y.

THEOLOGICAL EDUCATION NEEDS A HEARING TOO!

The country is being made aware in no uncertain terms of the need for better foundations for scientific education — more funds, wider concern, increased numbers of people devoted to the pursuit of scientific knowledge, basic and applied. All right and good and urgent.

If the Church with its Gospel of Peace is also to rank among the forces that are changing our world, theological education must receive similar attention from all Christian people.

Increased support through Theological Education Sunday offerings is vital to the seminaries' program for developing Christian leaders.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

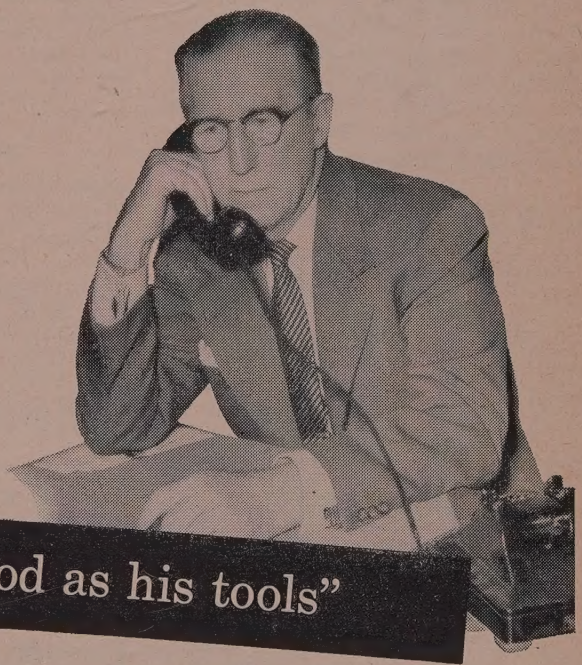
School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

"Ours is a good-sized Sunday School—but our name was 'confusion'!" says Mr. Alexander B. Holt, Internal Revenue Agent, Oregon District, and busy Sunday School superintendent . . ."almost every class was studying a different lesson. Some departments were using three different topics. Others were omitting *entirely* large portions of the Word of God. Our teachers began to feel they had no unified teaching goal—and as their superintendent, I knew they were right. Something had to be done!

"Not only did Scripture Press All-Bible Lessons answer our problem by unifying our school—but they stimulated new interest in every department. All classes within each department study the same Bible lesson and now our curriculum includes *all* the Bible!

"It's true in Sunday School teaching as well as in business—a workman is only as good as his tools, and I've found All-Bible Graded Sunday School Lessons the most effective teaching tools we've ever used!"



"a workman is only as good as his tools"

ALEXANDER B. HOLT, Sunday School Superintendent, Staub Memorial Congregational Church, Portland, Oregon

Scripture Press lessons are based squarely on the Word of God to emphasize salvation and consecrated Christian living.

SCRIPTURE PRESS

1825 College Avenue • Wheaton, Illinois

Scripture Press All-Bible Graded Lessons are graded by departments—adapted to the interest and understanding of pupils as they grow.

FREE! Send information on Scripture Press Sunday School lessons: Dept. LCA-18

Name .....

Address .....

City ..... Zone ..... State .....

Church Name .....

Address .....

Position in Sunday School .....

SCHOOLS

FOR GIRLS

ST. MARY'S SCHOOL

SEWANEE, TENN.

Two miles from the University of the South there is an accredited school for girls. Grades are nine through twelve. Beautiful campus of mountain woodland. A character building school.

For catalogue address

THE SISTER SUPERIOR, C.S.M.

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC **Kenosha, Wis.**

ST. JOHN BAPTIST
School for Girls
Under Sisters of St. John Baptist
An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.
For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

FOR BOYS

CATHEDRAL CHOIR SCHOOL
Established 1901
The Cathedral Church of St. John the Divine
A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.
Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

CHURCH SCHOOLS
MAKE GOOD
CHURCHMEN

Montes, in charge, El Calvario, Humini, Hidalgo; and the Rev. **Sacramento Nava**, in charge, San Miguel, Mimiapan, Michoacan.

Milwaukee — By Bishop Hallock: The Rev. **Geoffrey Sedgwick Simpson**, on December 21st; to be curate of Christ Church, Whitefish Bay, Wis.

Ohio — By Bishop Burroughs: The Rev. **John Walter Ridder**, on December 15th; to be in charge, St. Luke's Church, Geanga County; address: Box 144, Chardon, Ohio.

Philippines — By Bishop Ogilby: The Rev. **Juan Siewaten**, on December 13th; to be assistant, All Saints', Bontoc.

By Bishop Ogilby: The Rev. **Andrew Bayating**, on December 15th; to be assistant, Epiphany Mission, La Trinidad, Benguet.

Pittsburgh — By Bishop Thomas, Suffragan, on December 21st: The Rev. **Arthur William Archer**, assistant, St. Stephen's, McKeesport, Pa.; the Rev. **William W. Boli**, vicar, St. John's and St. Luke's Churches, Pittsburgh, and Trinity, Sharpsburg; the Rev. **Ralph P. Brooks, Jr.**, rector, St. Paul's, Monongahela, Pa.; the Rev. **John Duval Raciappa**, in charge, St. Thomas', Barnesboro, Pa., and Trinity Church, Patton; the Rev. **Arthur Lonsdale Tait**, curate, St. Paul's, Mount Lebanon, Pittsburgh; the Rev. **Frederick T. Vander Poel**, rector, St. James' Memorial Church, Pittsburgh; and the Rev. **Ralph F. Wagner**, rector, the Church of the Advent, Jeannette, Pa.

Tennessee — By Bishop Jones: The Rev. **David G. Jones**, on December 24th; to serve Christ Church, Whitehaven, Tenn.

West Virginia — By Bishop Campbell, on December 18th: The Rev. **W. Scott Harvin**, assistant, St. Matthew's, Wheeling; the Rev. **Theodore P. Hubbell**, vicar, Good Shepherd, Follansbee, and Olde St. John's, Colliers; and the Rev. **Robert A. Pearson**, vicar, St. Paul's, Elm Grove, Wheeling.

Deacons

Central Brazil — By Bishop Melcher, on December 15th: **Dirson Glenio Caminha Vergara dos Santos**, assistant, Mission at Brooklyn Paulista, Sao Paula, S. P.,; **Alfredo Rocha da Fonseca Filho**, assistant, Holy Trinity Church, Sao Paulo, S. P.; **Sydney Alcoba Ruiz**, assistant, St. Paul's, Rio de Janeiro; and **Ewaldo Wrege**, in charge, the Church of Christ the King, Registro, S. P.

Mexico — By Bishop Salinas y Velasco: **Ignacio Ramirez**, on December 15th; to be assistant, El Salvador, Chapantongo, Hidalgo.

Milwaukee — By Bishop Hallock: Mr. **A. Fergus With**, telephone company executive, to the perpetual diaconate, on December 21st. The service took place at Christ Church, Whitefish Bay, Wis.

Diocesan Positions

Bishop Barry of Albany has announced a number of recent appointments to diocesan positions. Several of the changes were made necessary by the election of Bishop Richards, Suffragan of Albany, as Missionary Bishop of Central America.

New department chairmen include the Rev. **Leon Cartmell**, Christian education; the Rev. **Darwin Kirby, Jr.**, promotion; the Rev. **Laman H. Bruner, Jr.**, Christian social relations; and the Rev. **Frederick E. Thalmann**, finance. The editor of the diocesan magazine is now the Rev. **John R. Ramsey**.

All of the appointees will continue to serve their parishes as before.

Other Changes

The Rev. **W. Robert Mill** has been elected to serve as provincial secretary for college work in Province IV. He will continue his work as Episcopal Church chaplain to Georgia Tech and Agnes Scott College. Address: Episcopal College Center, 634 W. Peachtree St. N.W., Atlanta 8, Ga.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. **Alfred Clarence Bussingham**, 64, retired priest of the diocese of Los Angeles, died on November 10, 1957, while assisting at a service in his former parish church, St. Peter's, Santa Maria, Calif.

Born in Buffalo, N. Y., Mr. Bussingham was ordained priest in 1928. He served first in Virginia, moving to Winner, S. D., in 1931 to become priest-in-charge of Trinity Mission there. Before moving to California in 1938 he also served a church in Dallas, S. D., and was dean of the Rosebud Deanery. He was vicar of St. Clement's-by-the-Sea, San Clemente, Calif., from 1938 to 1940, going to St. Peter's, Santa Maria, in 1940, where he remained until 1947. From 1947 until his retirement in 1951 he was vicar of St. Margaret's, South Gate, Calif.

He is survived by his wife, Dorothea Schwenk Bussingham, of Santa Barbara, and a brother, William C., of Buffalo, N. Y.

The Very Rev. **Edwin Blanchard Woodruff**, dean emeritus of Calvary Cathedral, Sioux Falls, S. D., died at his home in Huntington, W. Va., on November 16, 1957.

Born in New York in 1872, Dean Woodruff was ordained priest in 1899. From 1899 to 1908 he served as curate and as rector at St. George's, Kansas City, Mo. In 1908 he was at Grace Church in Kansas City, and in 1910 he went to St. Clements, St. Paul, Minn., where he remained until 1917. From 1917 until his retirement in 1940 he was dean of Calvary Cathedral in Sioux Falls, S. D.

After his retirement, Dean Woodruff and his wife made their home in Huntington, W. Va., to be near their children. They celebrated their golden wedding anniversary in 1952.

Dean Woodruff is survived by his wife, Ellen H. Brent Woodruff, a daughter, and two sons.

Waldo Shaw Kendall, 80, Church organist and investment broker, died at his home in Boston, December 22, 1957.

Mr. Kendall spent nearly 50 years in the investment securities business. Music was one of his special interests, and he served as organist for St. John's Memorial Church (chapel of the Episcopal Theological School), the Harvard Summer School, and Hobart College.

Mr. Kendall's wife, two daughters and two grandsons survive him.

SCHOOLS

NURSING

PRESBYTERIAN-ST. LUKE'S HOSPITAL

School of Nursing

Offers new program: Education plus Internship. Next class will enroll in September, 1958. Two years Basic Nursing Education; One year Internship. For information write:

Director of Admissions,
1743 W. Harrison St.,
Chicago 12, Illinois

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Three year approved program — College affiliation — Male and married students accepted — Loans and scholarships available. For information write to **Director.**

BOOKS

30,000 Hymns

A DICTIONARY OF HYMNOLOGY Setting forth the Origin and History of Christian Hymns of all Ages and Nations. Edited by **John Julian,** D.D. Volume I (A to O), Volume II (P to Z). New York: Dover Publications, Inc., 1957. Pp. i-xviii, 1-875; 876-1768. $15 the set.

The standard reference work in English on hymnology has for a number of years been *A Dictionary of Hymnology,* edited by John Julian, D.D. First published in 1892, this saw a second revised edition in 1907, reprinted in 1915 and 1925. For many years out of print, it has now been put out by Dover Publications in "an unabridged and unaltered republication of the second and last revised edition" (1907) — but in two volumes.

The bulk of this work consists of the "Dictionary: A-Z" (pages 1-1306), which is said to contain "more than 15,000 entries covering every important hymn and hymn writer." In addition there are the appendices and indices that might be expected in a work of this kind and scope, including "a 200-page first-line index of over 30,000 English, American, German, Latin, and other hymns."

Julian's *Dictionary of Hymnology* is thus a work of encyclopedic proportions. It is quoted frequently, for example, in *The Hymnal 1940 Companion,* published by the Church Pension Fund, but is of course a much larger work than this latter and is not confined to the hymns used by any one Christian body. An example, however, of its thoroughness and detail is seen in its listing, under the Greek hymn *Phos hilaron hagias doxēs,* 10 "translations in common use" (including "O Brightness of the immortal Father's face" — *Hymnal 1940,* No. 173) and 11 "translations not in common use." (Julian appears to be concerned only with words, not with tunes.)

Naturally, much water has flowed under the mill since 1907, many new hymns have been written, and our knowledge of liturgics has been revolutionized. Thus Julian will not always be found to be up to date. Nevertheless, until someone puts out a more complete guide, Julian will for sheer comprehensiveness hold the field. Libraries and individuals desiring the work can now purchase it in a format that is a credit to the publishers. F.C.L.

In Brief

THE ENGLISH CATHEDRAL Through the Centuries. By **G. H. Cook.** With 115 Plates and 63 Plans. Macmillan, 1957. Pp. 384. $9.

A HISTORY OF ST. PAUL'S CATHEDRAL And the Men Associated With It. Edited by the Very Rev. **W. R. Matthews,** Dean of St. Paul's, and the Rev. **W. M. Atkins,** Librarian of St. Paul's, with a Foreword by Sir **Ernest Barker.** With 57 Illustrations. New York: Pitman Publishing Corporation, 1957. Pp. xxiii, 380. $10.95.

The former of these two works treats of the English cathedral in general, not only architecturally, but in relation to its furnishings and purpose. It follows upon the author's earlier *The English Medieval Parish Church* (1954). Although not primarily a picture book, it is most generously illustrated with halftones and architectural plans.

The latter book is a most thorough history of *one* of the English cathedrals, namely, St. Paul's, and the men associated with it through the centuries. The illustrations of the building itself and of its personnel — including deans, canons, and others connected with it in the past and present — are especially interesting to the lover of things historical.

HE RESTORETH MY SOUL. By **Marvin J. Hartman.** Warner Press, 1957. Pp. 96. $1.50. Thoughts for meditation by various writers of various Christian persuasions.

NEW TESTAMENT STORIES FROM THE BIBLE. Retold by **Edith Patterson Meyer.** Illustrated by **Lis Linge,** 1957. Grosset & Dunlap. Pp. 92. $2.95. A number of Bible stories with a number of large color illustrations.

Books Received

COMMUNISM AND CHRISTIANITY. By **Martin C. D'Arcy.** Devin-Adair. Pp. xii, 241. $4.

WHY I AM A JEW. By **David de Sola Pool.** Thomas Nelson. Pp. xi, 207. $2.75.

THE BISHOPS COME TO LAMBETH. By **Dewi Morgan,** Editorial Secretary of the S.P.G. London: Mowbrays. New York: Morehouse-Gorham. Pp. 142. Paper, $1.25.

A SONG FOR A CHILD And other Stories of the Baby Jesus. By **Mavis M. Connelly.** London: Mowbrays. New York: Morehouse-Gorham. Pp. 47. Paper, 90 cents.

ST. BERNARD THE STEPS OF HUMILITY. Translated from the Latin by **Geoffrey Webb** and **Adrian Walker.** London: Mowbrays. New York: Morehouse-Gorham. Pp. 87. Paper, $1.50.

THE PAPACY AND ANGLICAN ORDERS. By **George F. Lewis.** With a Foreword by the Dean of Toronto. London: Mowbrays. New York: Morehouse-Gorham. Pp. 37. Paper, 50 cents.

THE EXPERIMENT OF FAITH. A Handbook for Beginners. By **Samuel M. Shoemaker.** Harpers. Pp. 64. $1.50.

TRUSTY AND WELL BELOVED. The Letters Home of William Harness, an Officer of George III. Edited by **Caroline M. Duncan-Jones.** Macmillan. Pp. x, 213. $3.75.

IN THE BEGINNING GOD. By **William M. Logan.** John Knox Press, 1957. Pp. 90. $2.25.

THE RESPONSIBLE CHRISTIAN. By **Victor Obenhaus.** University of Chicago Press, 1957. Pp. xi, 218. $4.

THE PRESENCE OF ETERNITY. History and Eschatology. The Gifford Lectures 1955. By **Rudolph Bultmann,** Harpers, 1957. Pp. ix, 170. $3.

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

WANTED: Young Woman for housemother to older high school students, beginning January 27. Reply Box M-488, The Living Church, Milwaukee 2, Wis.

ST. PETER'S SCHOOL, Peekskill, New York, needs an accomplished accompanist for Glee Club and Chapel, September 1958. Part scholarship offered to boy of secondary school age as remuneration. Must be good student. Write: The Rev. Frank C. Leeming, S.T.D.

NEW YORK CITY Parish requires Rector, growing suburb, desires ambitious Prayer Book Catholic. Reply Box A-486, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, single, 39, preferably Catholic Churchmanship, desires Chaplaincy with a school or hospital. Would consider a challenging rectorship in the South. Reply Box R-489, The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) $2.00.
(B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
(C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
(D) Church services, $1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
(E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
Sun 8, 9 HC, 10 MP, 11 1S; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C **5-6** & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B **5:30;** Daily **9;** Tues & Fri 6:30; C Sat **4:30** & **7:30**

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Begard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B **8;** Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat **5-6:30**

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat **5-6,** & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & **7;** Daily 7:30 & **5:30;** Thurs & HD 9; C Fri & Sat **4:30-5:30**

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat **4:30-5, 7:30-8**

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, **5:45;** Thurs & HD 10; C Sat **5-6**

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B **8;** Wed 7; Fri 10:30; Other days 7:30; C Sat **5**

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int **12:10, 5:15** EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9, EP & B **5:30;** Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP **5:30;** 1st Fri: HH & B **8:15;** Sat: C **4:30-5:30, 7:30-8:30** & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol); Ev & B **6;** Daily: MP 7:10, 7:30, EP **6;** Thurs 9:30; Fri & HD 12; C Sat 12-**1, 5-6,** Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP **5:30;** Daily 7 (Sat 9); EP **5:30;** C Sat **5-6, 8-9,** Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c; Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, **8;** Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 9, 10:45 (High & Ser); C Sat **4:30-5**

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat **4:30-5:30** & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev **5**

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs **12:10;** Organ Recitals Wed & Fri **12:10;** EP Daily **6.** Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev **6**

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B **8;** Weekdays: Low Masses 7, 8, 9:30; Fri **12:10;** C Thurs **4:30-5:30,** Fri 12-**1, 4:30-5:30, 7-8,** Sat **2-5, 7-9**

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat **5-6**

ST THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho **4;** Daily ex Sat HC 8:15, Thurs 11, HD **12:10;** Noonday ex Sat **12:10**

NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP **3:30;** Daily MP 7:45, HC 8, 12, Midday Ser **12:30,** EP **5:15;** Sat HC 8, EP **1:30;** HD HC 12; C Fri **4:30** & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) **12:05** ex Sat; Prayer & Study **1:05** ex Sat, EP **3;** C Fri **3:30-5:30** & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP **4;** Weekdays HC daily 7 & 10, MP 9, EP **5:30,** Sat **5,** Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat **5-6, 8-9,** & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP **7:30;** Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP **5**

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP **8;** Daily: HC 8 ex Thurs at 8, 10, EP **5:30**

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev **5:30;** Daily 7:45, **5:30;** Wed, Fri 7; Thurs, Sat 9:30; Fri **12:10;** C Sat 12-**1**

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri **8;** Holy Unction 2d Thurs 10:30; C Sat **4-5**

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, **8;** Wed 7 HC; Thurs 9 HC